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Zion's Herald.

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NEW YEAR GREETING.

Mrs. E. A. Hawkins.

A song for the year, the blithe New Year,
As he comes down the century's track;
We send you a challenge ringing clear,
But you give no answer back.

Are you bringing us cups of sorrow or joy?
Have you smiles for us or tears?
What have you hidden within your breast,
You wonderful year of years?

In silence and mystery fathomless
You come on your voiceless way;
And what you have brought, to us and ours,
We must learn from day to day.

But the God of the years has portioned each
day,
With its measure of light and shade;
And he who has learned to love His way,
May trust and be not afraid.

So we greet you clear, you gay New Year,
As your chiming bells now ring,
And take from a loving Father's hand
Whatever you're sent to bring.
Providence, R. I.

The Outlook.

Gen. Weyler has entered upon the work of devastating the province of Pinar del Rio, with the evident intention of starving out the insurgents and forcing them to cross the trocha. The Cubans were blamed for ruining the sugar-cane crop in order to prevent Spain from deriving a revenue from it with which to carry on the war; Weyler's tactics are of the most destructive and merciless character—every animal is killed or seized; every house is burned; every prisoner put to death, if the reports be true; the land laid waste—and yet this pillage and ruin go unrebuked. It is his last and most desperate expedient.

Stockholm University, Sweden, is to receive the magnificent endowment of \$10,000,000, the legacy of Alfred Nobel, the chemist and engineer, whose career was recently sketched in these columns. The inventor of dynamite, blasting gelatine, ballistite, and other high explosives, was also an oil magnate, a member of the celebrated Nobel firm, which operates the Baker wells and controls a business abroad almost as gigantic as that of the Standard Oil in this country. Possibly Mr. Rockefeller's generous gifts to the Chicago University may have suggested to the late Mr. Nobel the legacy which he has devised for Stockholm, and which comprised his entire fortune.

The effect upon the financial world by the consummation of the arbitration treaty agreed upon between this country and Great Britain will be almost incalculable. That treaty is now receiving its final revision, and will be submitted to the Senate after the holiday recess. Its passage will remove the feeling of insecurity which the mere rumor of trouble has been wont to excite. The treasury will not again lose money at the rate of three millions a day, as it did a year ago when President Cleveland sent to Congress his message on the Venezuelan question. Further, the pledge of permanent peace between the two countries will lead to the investment of millions of pounds sterling in American securities by English concerns which would be placed elsewhere but for this treaty. Under God's providence great and unexpected good has

come to this country by the stand taken on the part of the administration and Congress in behalf of an oppressed South American republic.

On the estimate that each employee of the Pennsylvania Railroad Company represents five persons to be fed and housed, that great system alone supports 435,000 persons—a population larger than some of our States. The workers number 37,242, nearly half the entire number employed upon the railroads of the country, and the aggregate wage paid last year by the Pennsylvania Company was \$51,481,916.

A recent number of the Engineering News contains a picture of a steam rotary plow of 50-horse power, in which the shares revolve around an axis and cut into the ground to whatever depth may be desired. It takes 275 pounds of coal per hour to run it. In a day of fourteen hours twenty acres may be plowed by one of these machines, at a cost, where the work is done on a large scale, of about eighty cents an acre. The subsoil is not disturbed by this machine, and the mold is deposited thoroughly loosened and in an inverted position. These plows are also designed to be driven by petroleum vapor, one of 12-horse power requiring 1½ gallons of petroleum per hour.

Li Hung Chang appears to have dropped out of public notice since the disgrace inflicted upon him a few weeks ago for his breach of etiquette in entering, unsummoned, the imperial garden. On his return to Peking from his round-the-world trip he was in high favor. It was announced that he was to be president of the Tungli Yamen, and would practically dictate the foreign policy of the Empire. It is certain that his advice was taken in selecting the new ministers who have been appointed to represent China in England, Germany, and this country. It is certain, too, that he had much to do in drafting the commercial treaty lately ratified with Japan. But all his valuable services appear to be for the present forgotten. He can bide his time, however, as he has in many a previous reverse.

The bell rope has given place to electricity for striking alarms and for similar purposes. Still further improvements have been made whereby, by means of a "turret motor," church bells may be rung by clock mechanism. Moreover, by making the bell stationary, the clapper can be so arranged that, instead of striking merely on the rim, it may revolve in a complete semi-circle below, striking on one side and then on the other, thus producing a much louder ring and permitting time for vibration. The motor runs the clapper. In the case of a gong of 10½ inches, the electro-motive force required is four and one-half volts, and the current about two amperes. The motor is enclosed in a cast-iron box with self-oiling bearings. It is used in England, and will probably come to this country. It can be placed on circuits, and thus save the cost and bother of batteries.

Certain statements concerning the cultivation of beets for sugar in this country, given before a recent convention in Nebraska, have been found to be so valuable that Congress has ordered them to be printed. We learn from this document that there are only seven large beet sugar factories in this country, and they turn out only 30,000 tons yearly, or one-seventieth part of what is consumed. The country requires about 2,000,000 tons annually, and has to import 1,450,000 tons at a cost of \$110,000,000. The cane sugar crop is only about 324,000 tons. With sufficient incentive, in the shape of a small State bounty, and under favorable conditions, sugar beet culture can be made profitable. In New Mexico and Utah, which lie so remote from market that the freight charges on cane sugar are high, the home consumption enables the producer to make a fair profit. Nebraska encourages beet culture by a bounty. With irrigation

this industry would greatly increase in certain Western States.

Mount Kenia, situated on the equator in East Africa, rises over three miles above sea level. Its base is covered with a dense tropical growth; its summit is crowned with perpetual ice. Several attempts have been made to climb it—none of them successful until a year ago, when Mr. George Kolb, a German explorer, reached the summit plateau, twelve miles long and about five wide, and would have ascended the Victoria Peak, a pinnacle 400 feet higher, had his provisions held out. The plateau is 18,600 feet above the sea. An account of this difficult feat, which required five days of laborious and perilous climbing, is given in a recent number of a German magazine. The thermometer was twelve degrees below zero during the night spent on the plateau, and yet only three miles below "eternal summer" reigned.

The Trans-Siberian Road.

Work was begun on the Siberian railroad five and a half years ago; it will take four years more to complete its 4,700 miles of track. Seventy thousand men are working on it, and French loans are available for its continuation. Some time ago it was announced that the road was open to the Obi River, 900 miles east of the Ural Mountains; during the present winter connections with the Yenisei River will be made. The work proceeds by sections. If Port Arthur be selected as the principal or sole terminus, and Vladivostok be abandoned, the distance will be greatly shortened and also the time for the completion of the road. It is not believed, however, that the Siberian port will be given up as a terminus. A portion of the track is already laid in the valley of the Amoor, and villages are springing up along its line. Russia needs to develop the Vladivostok region, and ways have been devised to overcome the difficulty of ice-formation in that port during the winter. There will probably be two eastern termini to this great road.

The Roentgen Rays

Some astonishing results were obtained recently in the Boston University School of Medicine in this city, while experimenting with these rays upon a person who has been blind almost from his birth. This person was Dr. J. R. Cooke, a neurologist. His sight was destroyed when he was but three weeks old. In every respect but that of sight his senses are wonderfully acute. The tests in his case were made with a special tube and with an intense current—as high as 2,000,000 volts. Holding his head down so that the ray struck the top, he described perfectly objects placed in the path of the rays—a pair of cutting pliers, a hammer, a screw-driver, a hand, a bunch of keys, certain letters of the alphabet, etc. He noticed instantly any change in the position of these objects, and described it. When these changes were made rapidly, they caused him distress and vertigo. He could not see these things, he said: "I only feel their shadow. It's just a sensation." These interesting experiments seem to indicate that the brain may, in a certain sense and with the aid of these rays, see without a visual organ. They seem to prove Edison's conjecture that the blind may enjoy a species of sight by the aid of the Roentgen rays and the fluorescent screen.

The Yerkes Observatory.

It is being erected near Lake Geneva, Mich., fifty miles north of Chicago, for the astronomical department of the University of Chicago, and is almost completed. Work was begun on the main building in April, 1895. It is shaped like a Roman cross, and has three domes and a meridian room. The principal axis of the building lies about 330 feet east and west. At the western end is the dome, 90 feet in diameter, which will receive the magnificent 40-inch lens which Mr. Clark has recently fin-

ished. The steel tube in which it will be mounted is 75 feet long. Both it and the dome will be manipulated by means of electricity. The marble floor of the observing room can be raised or lowered 22 feet by means of electrical motors. The attachments of the telescope will include a position micrometer; a solar-spectograph for micrometrical and photographic investigations of the spectra of solar phenomena; a spectro-heliograph for photographing the solar chromosphere, prominences, and faculae by monochromatic light; a stellar spectrograph for star study; and a photo-heliograph of great focal length for photographing the direct solar image on a large scale. These attachments indicate the character of the principal work to be undertaken. For fine detail study the location of this splendid lens, more than 2,000 feet deeper in the atmospheric ocean than that of the Lick Observatory, would be, to say the least, unfortunate; but for photographing the gaseous envelope of the sun and similar work, the transparency and quietness which can be gained only by high altitudes are not imperative. The Yerkes Observatory will also be fitted with a 12-inch refracting telescope, a 24-inch reflector, a meridian circle, and every necessary equipment. Professors George E. Hale and E. E. Barnard will be in charge of the Observatory; the faculty will include eight astronomers. Bulletins and an annual will be published, and lectures will be given to students on astronomy, astrophysics and celestial mechanics.

The Chicago Drainage Canal.

The "Windy City," as our readers know, depends upon Lake Michigan for its water supply. Its sewage outlet is the Chicago River, which, unfortunately, flows into the same Lake and contaminates it, excepting that portion of the river water which is pumped into the Illinois and Michigan Canal and flows away southward. Every unusual rainfall or high wind blowing lake-ward, however, carries the pollution into the Lake. This condition led to the colossal enterprise of excavating a canal across country to Lakeport, Ill., fifteen miles away, and thence by the channel of the Desplades, by means of which the Chicago River can be diverted and made to flow into the Illinois and Mississippi system twenty-eight miles from that city. In this construction the requirements of the Chicago of the future have to be considered—a population of 3,000,000 people. Work has been in progress since September, 1892, summer and winter. At times 9,000 men have been employed upon it. The close of this year sees about 95 per cent. of the actual labor of excavation accomplished. The total cost up to December 1 of the present year is \$28,220,143; it will require about \$4,000,000 more to complete it. Many dangers are apprehended from this great enterprise, necessary as it is to Chicago. It is feared that the withdrawal of 300,000 cubic feet of water a minute from Lake Michigan will have an injurious effect upon navigation; the best engineering opinion is to the effect that the fall would not exceed six inches—probably be much less. Again it has been contended that the discharge of such a volume of sewage into the great inland rivers will have an unfavorable effect upon the health and comfort of people living along their banks. Experiments, however, seem to show that the flow will be so rapid that the extreme dilution of the refuse will make it unnoticeable and innocuous; it is even proposed to make the canal available for shipping purposes, which would not be feasible if it were a river of filth; still further, at a cost of \$35,000,000 more, fourteen feet of water could be carried from the end of the sanitary canal to the Mississippi. So rapid is the fall from Lockport to Joliet that the Drainage Board management contemplate the conversion of the force into electricity for traction, power and lighting purposes in Chicago. At a cost of about \$425,000 the city might derive thereby a yearly revenue of from \$500,000 to \$2,000,000.

Our Contributors.

ONE ROMAN DAY.

Bishop D. A. Goodsell.

ONE who has lived in California feels very much at home in Italy. Italy has more than California of churches, ruins, people, beggars, priests, monks, nuns, and fleas. Of all these she has more than enough. I find here almost exactly the same climate as Central California, and I doubt not when I go south I shall find that of Southern California. I have forgotten the two or more active volcanoes possessed by Italy; but California can boast extinct volcanoes and cold lava which reduce to pettiness anything to be seen here. And while Italy has several small lakes in the craters of extinct volcanoes, she has nothing to approach the wonders of Crater Lake nor the wild, barren majesty of Mono. I do not see that the sky here is any fairer than in California, and I have yet to see any marine view more softly beautiful than that from Montecito near Santa Barbara where from a height of a thousand feet one looks down on the Pacific and the Channel Islands. Here as there when it rains, it pours; here as there is the chill of sunless houses; here as there is a great difference between the sunny and shady side of the street; here as there one wants a heavy overcoat on one side and no coat at all on the other.

But no California ride can equal in human interest any outing in Italy. Every acre of her soil from the Alps to the toe of her boot at Cape Spartivento and to the end of Sicily, which the boot seems about to kick toward Corsica, has been occupied, built over, ruined, rebuilt and fought for by Pelasgi, Etruscans, Latins, Greeks, Saracens, Alamanni, Lombards, Huns, Goths and Gauls. Their traces are still visible. This it is which makes an outing near Rome more wonderful than in any other part of the world.

After several days of rain and chilly wind, nature gave us not long since one day of ideal perfection. Through November it was like Lowell's "rare day in June." Days and weeks of incessant labor seemed to command acceptance of the sunny invitation to roam abroad. One delight in Rome is to start out without intentions. One here is like "the ass between the two bundles of hay" known to us all in wading through Logic. I think it must have been through Whedon's "self-determining power of the will" that we started for

St. Paul's Beyond the Walls.

where Rome claims to have the body of St. Paul. That is to say, some of his body. Only last week it was announced that the heads of St. Peter and St. Paul would be exposed for veneration at St. John Lateran. What purports to be these is kept there, and a finger is said to be somewhere else. A half-unconscious drawing by these traditions probably ordered the way to St. Paul's. From the Quirinal Hill down by the Baths of Constantine to the side of the Forum; then across the narrow street between the Arch of Septimius Severus and the Tabularius; on around the edge of the Palaces of the Caesars into the Circus Maximus; on by the Temple of Hercules into the street whence Rome's ancient marbles (*marmorate*) were cut; then under the Aventine and the Tiber where the plebs demanded a alio of patrician power and got it; to the Porta San Paolo hard by the Pyramid of Cestius! Where else can one happen on such a ride?

Rome is practically a city without suburbs. The malaria which haunts the unploughed land in August and September keeps the population within the healthy city or on the hills beyond the Campagna. It is as lonely beyond the walls for the most part as a Western prairie with a house in each section. So there are only a few mean houses between the gateway and the church of St. Paul, altogether the most beautiful of the four hundred churches of Rome. Visitors enter the rear by the side of the tribune as the front is not yet finished, though this basilica has had constant labor upon it since the year after its destruction in 1823. It is simply indescribable in its polished beauty. It is a true basilica in form, and Christian, Roman, Greek, Protestant and Mohammedan have contributed to its beauty. If St. Paul's body, or any part of it, be there, it has the most beautiful shrine in Christendom. But, alas! I must believe that not a shred of him is anywhere in Rome, though, in addition to what is named above, San Paolo alla Regola claims an arm, San Spirito a finger, and several churches some of his

teeth. The historian Guicciardini 1st says that when Rome was sacked by the Imperialists in 1527 they took the body of St. Paul, then in St. Peter's, and after dragging it with another about the streets, threw it into the Tiber. In 1823 it was announced that the relics in St. Paul's were burned. But the priests say they are there still.

Lanciani, a modern Catholic archaeologist, in his "Pagan and Christian Rome" (a work published, strange to say, by Houghton, Mifflin & Co.), says: "I had the privilege of examining the actual grave, Dec. 1, 1891, lowering myself from the *fronsella* (little window) under the altar. I found myself on a flat surface, paved with slabs of marble, on one of which placed negligently in a slanting direction are engraved the words, PAVLO APOSTOLO MART. . . The inscription belongs to the fourth century." He also says, quoting from the Liber Pontificalis I, 178: "Constantine placed the body of St. Paul in a coffin of solid bronze, but no visible trace of it is left." I can believe that Paul may once have been buried here by Christian friends, as tradition says; but beyond that credulity alone can accept the presence of any part of his body in this great church today. Rome cannot leave the great Apostle's status to stand by itself in solitary dignity. On one side of the tribune is a statue of Peter with the keys, of equal size with that of Paul on the other side. On the broad space above the columns she has pictured in mosaic the long line of traditional and historical popes. One who may have lived far back in the centuries (if he lived at all) has the face of James Russell Lowell—a resemblance which impressed my family as much as it did myself.

One of the strongest fads in Rome is to pick up bits of ancient marbles. They can be found everywhere. In the street which runs above the low site of the Coliseum I saw half-buried in the road a marble egg. It was a part of the ancient egg and dart molding of the Coliseum worn with the rubbing of a thousand wheels. I found the same day a similar one near the Basilica of Constantine in the Forum. So we wandered about St. Paul's until we found a beautiful bit of serpentine from the old St. Paul's and an equally beautiful dove-colored bit from the new. We were then content to go on our way to the

Three Fountains.

This is the spot where, according to Roman tradition, St. Paul was executed. But there is not the slightest historical warrant for this belief. The place of execution in the time of Nero was between the "spina," or goals, of his circus near where St. Peter's now stands. One of these goals was the Egyptian obelisk now in front of St. Peter's as it once stood at the side of the preceding cathedral. It is very probable that near this obelisk St. Paul may have suffered. It is incredible that he was executed so far beyond the walls. The law required all burials to be beyond the walls; hence he may have been buried on the site of the great church which bears his name.

A few years ago we should hardly have dared at any season to have visited the Three Fountains. The three churches and the monastery are in a valley once deadly with malaria. The monastery was almost abandoned at one time. Three years was the longest any monk could live there before dying. But the eucalyptus tree now enables them to remain all the year. We found it a dreary, moldy spot. The monks are pledged to perpetual adoration. One lay prostrate before the altar. They are Trappists of the sincerest type. Only four at one time are allowed beyond the iron gates which shut off the altar. A young monk who spoke English fairly guided us from church to church, green with moss and with peeling frescoes. He gravely assured us that a certain stone cell beneath one church was where St. Paul spent his last night, and in another church he dipped water from three separate basins, saying, "These are the fountains which poured out when St. Paul's head bounded twice after his execution. They spring from the exact places touched by his head." I measured by my eye the distance between each basin; it cannot be less than twelve feet. So we are asked to believe that his head bounded twenty-four feet. In the corner they show a pillar to which they say he was tied before his execution. These churches have few visitors at any time—our guide said almost none in the warm months. They derive a considerable income from a decoction of eucalyptus with fiery spirit of some sort which they press upon visitors as a cure for malaria, and which, like the cordials of the Benedictines and the monks of Chartreuse, is widely sold.

A road past vineyard walls, rich in fragments of old marbles, leads us into the

Applan Way

in which lie the Catacombs of St. Sebastian, St. Callixtus, and of the Jews. Here at last we were on historic ground. We rolled over some of the very stones pressed by the feet of St. Paul, for much of the ancient pavement still exists. What a mockery of human ambition this street of tombs is! For miles it is lined on both sides with the brick cones of costly tombs from which the marbles and inscriptions have been almost wholly stripped to build Roman houses, adorn Roman museums, and to furnish lime for medieval masons. A few are known, most are nameless. But the street is immortal through a sentence in the Acts of the Apostles declaring how Roman Christians came out to meet Paul on the Appian Way as far as Appli Forum and the Three Taverns. Surely the "things which remain" are self-sacrifice and holy living. The pride and wealth which built these great piles have vanished, but the poor Christian tent-maker who passed them on the way to death is the leader of the world's best living and best thinking today. It is his words on the "greatest thing in the world," and on the resurrection, which compel aspiration and command comfort.

The Church of San Sebastian.

Like almost all Roman churches, has a poor exterior. A noble monument is erected over the vault where his body is said to have been found. A jolly monk offered to conduct us to the tomb and through the catacombs. Each was given a taper like those used in gas lighters at home, and when all were well lighted, we followed the brown monk into the pit below, where a chapel has been formed around the tomb. The catacombs are neither cold nor damp. I found this one more interesting than that of the more famous St. Callixtus. In St. Sebastian there are many more *loculi*, or tombs, which have never been disturbed. In many places, even when the slabs which shut the dead in have been removed, the bones are in place where time has not reduced them to a brownish gray powder. Our monk laughed as he told us his stories of who had been there, and once winked as he related an astounding miracle produced by some bones. By the merest chance I read aloud a Latin inscription, translating it as I read. The monk's manner instantly changed. "Age you a priest?" "No." "Are you a minister?" "Yes, I am a *vescovo* Protestante" (Protestant Bishop). He saluted me politely, but there were no more jokes and grins wasted on the heretic. Broken glass bottles, iridescent with age, were cemented in the corner of some of the graves where martyrs were laid. The early Christians were accustomed to gather some of the blood, and thus preserve and note the memory of the martyr. It was a place for reverent thought and self-examination. All about us lay those who had died "for the testimony of Christ" before Christianity became tainted with heathenism and was made time-serving by its union with the State under Constantine. The intricacy of these storied chambers of the dead was appalling. I noticed a dash of white at certain corners around which the monk led us. These are his sign-posts. No one could find his way back, except by accident, without them.

An hour under ground looking at sealed graves, piles of bones, and faded frescoes, was all we could endure. God's sunlight will never be more welcome than it was on emerging on the other side of the church from that on which we entered. Maimed and halting beggars crowded round our carriage. Boys followed us, turning somersaults and spinning like cart-wheels to win our pennies. But not far did they follow the nimble little horses. Back toward Rome—past mounds named and unnamed; past the tomb of Cecilia Metella, turned into a fortress in the Middle Ages; past the enormous ruins of the Circus of Maxentius; past a house built on top of a tomb; past the burial-place of the Scipios, Rome's noblest family. In through the gate of San Sebastian we rode, with unfading pictures stamped on memory of snow-capped mountains, white villages on the hillside, long lines of ruined aqueducts stretching across the Campagna—and Rome only touched as to its interest by this one day of wonder, pity and delight.

Rome, Nov. 27.

—To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence: humble dependence on God, and manly reliance on self.—Wordsworth.

A DIVIDED HOUSE.

Charles McKernon.

OUR modern methods of church work are in shining contrast to the old-fogy ways of the fathers. Time was when the church did her work on the primitive plan of every one doing what he could; but in these more progressive times we simplify matters greatly. If anything needs to be done, instead of going about it ourselves, we merely organize a society, adopt a constitution and by-laws, elect the proper officers, and appoint a committee to do it! In those days the church sang, "We are not divided—all one body we," but now our name is legion. Here is the Home Missionary Society, the Foreign Missionary Society, the Epworth League and the Junior League—each divided into three or four departments—the Sunday-school, the Young Men's Class, the King's Daughters, the Epworth Guards, the Ladies' Aid Society, one or two temperance societies, and likely enough a reading club, etc., *ad infinitum*!

I am not prepared to say that no subdivisions whatever are necessary, but I do hold that we have greatly overdone that plan, and it is my purpose to point out some of the evils incident to that fact:—

The first of these is the

Loss of the Feeling of Personal Responsibility.

All these societies which we organize are really committees of the church to perform certain duties. But the province of a committee is often misapprehended. A committee can only discharge the obligations resting upon an organization, never those of an individual. No society can assume or discharge the duties which you personally owe to God or your fellow-man. To illustrate: It is the duty of the church to maintain a prayer-meeting for the spiritual profit of its members, to see that a suitable room is provided and a leader assigned. These duties may properly be delegated to a committee; but the duty of attending these meetings, of preparing for them, of assisting in them and profiting by them, are in their nature individual, and cannot be discharged by a committee. The church may properly engage in the work of ministry to the sick and needy, and of comforting the mourner, and this must of necessity be done through some committee. But the fact that we belong to a church which is actively engaged as a church in charitable work, does not release us as individuals from the obligation to perform personal work along these lines. The committee may discharge the obligations of the church, but not those of its members. I find the Bible directs personal doing. Referring to the Good Samaritan, Christ said to the lawyer, "Go thou and do likewise"—never a word about sending a committee to do it.

Nevertheless, we take advantage of the fact that committees are appointed to do certain things, to shift our personal responsibility upon them. If you point out to the average member of our church the necessity of certain missionary or charitable work, will you not be promptly referred to the Missionary Societies or the Epworth League department of Mercy and Help as having those matters in charge? Does any one believe that the generation now coming up, with all the apparent advantages of modern Sunday-schools and Junior Leagues, is being better trained in the knowledge and love of God than was the case thirty or forty years ago? Most of us who are thirty years of age or older, received our religious instruction at our mother's knee. We learned our letters from the old family Bible. This is the original Sunday-school, with a teacher whose certificate was countersigned by heaven. Here we learned of Joseph's fidelity, of Moses' romantic youth and training, of Samson's strength, and David's courage. Here we triumphed with Elijah over the prophets of Baal, and gained something of his spirit as with Elisha we see the prophet ascend to the Father, accompanied by the chariots of Israel and the horsemen thereof.

But now, I am sorry to believe, parents are leaving to the Sunday-school and the Junior League this most sacred of duties, at what awful loss to parent and child no one can ever estimate.

A second fault of a subdivided church with its work carried on by a hundred organizations is

The Invasion and Destruction of the Home.

Time was when home was of all places the place to parent and child, the one oasis in a vast desert of anxiety and toil, the sacred spot where father and mother, brother and sister, sought and found sweetest rest and comfort in one another's society. Now the home is too often simply a hotel—a place to eat and sleep in, whence we rush in headlong haste to save the world at a committee meeting! In hundreds of families nominally Christian the cultivation of the home life and the training of the children are being neglected because the demands of this society and that committee are so frequent and so exacting that no time is left for other and greater duties; and the ark of the Lord, that ought to occupy a sacred place in every Christian home, is left to the mercy of the Philistines. We recall the lines of Margaret Sangster:—

"The house of Obed-edom
Where safe the ark abode,
What times were wars and fightings
On every mountain road,
What times was pitched the battle
In every valley fair,
The house of Obed-edom
Had peace beyond compare."

Some will say that the facts here noted grow out of the variety and amount of work being

done, to which I answer that the actual work done is out of all proportion to the labor involved. The genuine, profitable work that this multitude of societies and committees does could be better done in one-quarter the time by one-fourth the societies and meetings. It is too much like running a 500-horse-power engine at a vast expense of labor and fuel to drive a sewing machine or a coffee mill. The quality of the work does not recommend itself to our judgment. If the time and anxiety that we spend in getting up a supper to make \$4 to help the poor were spent in cultivating the home life, and the \$4 was given outright, there would be great gain to all concerned.

Thirdly,

The Effect on the Individual

whose personal obligations are assumed by a committee, is most disastrous. The Bible says, "It is more blessed to give than to receive," which is another way of saying that the greatest good coming from a good deed is his who does the deed. When I shirk my duty off upon a committee or society, I lose the blessing that God designed I should have. The committee discharging this duty gets very little of the blessing which comes to the doer of good deeds. The work is not theirs; it is thrust upon them, and they discharge it as best they may.

This brings me to my fourth point, which is that

We are Developing a Superficial and Ofttimes False Activity.

Suppose the League members be assigned to duty as a welcoming committee to greet every one Sunday morning at church. Each member must serve. Some bright Sunday morning you have an edifying and amusing spectacle. Miss Jaybird and young Brother Chatterbox, neither of whom have been at preaching service Sunday morning for three months, are at the door to welcome good old Brother Steadygoer who hasn't missed a sermon in thirty years! They remind us of what the Philistine soldiers said when Jonathan and his armor-bearer came up against them: "Behold," said they, "the Hebrews come forth out of the holes where they had hid themselves."

Such spurious activity growing out of official position and necessarily incident to our way of working, does more harm than good. It disgusts those it is intended to help, and brings genuine interest and helpfulness into contempt. Lastly, as a result of our numerous societies, there is being drawn in our churches, with increasing distinctness,

A Line Between Old and Young.

This is one of the most deplorable facts in our churches today. That it is a fact no well-informed person will deny. We are separating old from young in our social services, to the serious loss of both. Our young people are losing the benefit of the older people's experience, and the elders miss the enthusiasm and helpfulness of the young. I do not believe that God ever designed His people should separate themselves in this way. I do believe that much of the superficial character of our social meetings, and the absence of deep spirituality, particularly in the young people's meetings, is due to this fact. Our pastors are very generally recognizing this unfortunate condition of affairs, and are adopting various plans to remedy it. The writer has noticed in his home church that the best social meetings of the year are those held during the summer months when old and young unite in one service.

Such are the conditions which confront us, and it may be very naturally asked what is proposed to be done about it. Let us frankly admit that our methods of work reflect the prevailing sentiment of the world. We are over-organized in every sphere of activity. We can scarcely pull a man out of a ditch without electing a chairman and having the whole transaction properly entered on the minutes. It may also be assumed and devoutly hoped that this craze will die out some time, leaving us its good and ridding us of its evils. However, it may not be out of order to make a few suggestions intended to lessen the evils complained of. This is done very modestly, with no claim to the discovery of an infallible cure for all our ills:

1. Money for all church expenses and other benevolences, as well as local charities of all kinds, to be raised by direct personal contributions rather than by suppers, fairs, lectures, or entertainments of any description. This would cultivate personal responsibility and rid our social work of the charge of being purely mercenary. It would do away at once with a large proportion of the work now demanding the time and attention of our people.
2. Dispense with the local missionary societies and temperance societies of all kinds. Raise the money as aforesaid, and cultivate missionary enthusiasm and temperance sentiment in the home and Sunday-school. Machinery for this work is amply provided in the economy of the Methodist Church.
3. Dispense, also, with the Junior League, Epworth Guards, Bands of Hope, and the numerous societies of youngsters, turning them over to their natural instructors, the parents, and supplementing the work by a more thorough study of the catechism in Sunday-school. It is much to be regretted that we now allow even the children very little time in the home. They are hardly back from Sunday-school before it is time for the Junior League.
4. Hold no Epworth League devotional meetings whatever. There are limits to the time and strength even of a devoted Leaguer. Allow the class and regular church prayer-meetings to cultivate the spiritual life, so-called. They are sufficient for the purpose, and capable, under the direction of the wise pastor, of much greater good than can possibly be derived from a distinctive young people's meeting.
5. Leave to the League the cultivation of the social and intellectual life, and the administration of the local charities of the church. Let it supersede the Ladies' Aid Society and all organizations for social intercourse in the church.

Here is a field broad enough for the activities of our young people, adapted to their abilities, and easily in need of cultivation.

Milwaukee, Mass.

The Epworth League.

New England District.

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South Boston, Mass.
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THE PRESIDENT'S NOTE-BOOK.

Rev. Willard T. Perrin.

DEAR EPWORTH LEAGUER: Can you spare a few minutes for a friendly chat? Come to my study. Please be seated. I am very glad to see you. Pardon my frankness. Allow me to be personal. My heart is moved.

Do you really desire to be a true Christian? It means self-denial, self-sacrifice, consecration. You must renounce the world, the flesh, and the devil. It costs much. But you have thought it all over and still persist in your purpose to be a whole-hearted Christian? Praise God! It costs much, but it is worth a thousandfold more than it costs.

Have you saving faith in the Lord Jesus Christ? Do you believe that the great God loves you? that Jesus Christ is your Saviour? Are you heartily sorry for your sins? Do you honestly forsake them? And do you in all your weakness and unworthiness trust yourself without reserve to the merits and love of the Son of God? And have you the witness of the Spirit? Do you know that you are a child of God? that your sins are forgiven and that your name is written in heaven? I do not ask how this comfort has come to your heart, but has it come? So that doubts have fled and your soul is at rest in God's great peace? Isn't it blessed? Glory to His name! You know we Methodist young people are allowed to shout.

Are You Full of Faith and of the Holy Ghost?

Perhaps it seems unreasonable in me to ask such a question of a young person, but as an Epworth Leaguer I rejoice that the promise of Pentecost was specifically to "sons and daughters" and that "young men" were expressly mentioned. Epworth Leaguers, therefore, are all included. Perhaps you may think it presumptuous for you or any young Christian to answer such a question affirmatively. I sympathize with you. I would rather have you ask it of yourself, "Am I full of faith and of the Holy Ghost?" and then answer it alone before God in a whole-hearted prayer for the incoming of the Spirit of God into your soul in all His fullness. "To them that ask Him" your Heavenly Father delights to give the Holy Spirit.

You are a Methodist, and somewhat familiar, I trust, with our wonderful history. If not, the next book you read let it be a volume of the "History of Methodism." Our Methodist people have done what they have for the world because they have believed the great and precious promises of the Gospel of Jesus Christ and have sought their fulfillment in their own hearts and lives. We must do the same, if we are to be worthy sons and daughters of our illustrious Methodist ancestors. Like them you desire to be a happy, conquering Christian? You may be, thank God!

You are anxious for a revival of religion in your church? I am glad. How much more solicitous is Jesus Christ! How can Epworth Leaguers secure a revival? By praying it down. The true revival comes from heaven. But it comes down to those who are sincerely praying for it. God is ever waiting to be gracious, eager to pour out His Spirit.

The Revival is a Personal Matter.

If you will get alone with God and cry unto Him in penitence and earnestness, with importunity and tears, the revival will come to your heart, and to others, and to your church.

A vision has come to my spirit which has thrilled me through and through—the thousands of Epworth Leaguers in New England with one accord before God, pleading to be filled with the Holy Spirit. Many are on their knees—in their chambers; in

their offices after business hours, with locked doors; in the hay-mows (where I used to pray when a lad); in the woods under the trees. Others are walking the streets, or driving teams, or riding in the cars. Others are working in the kitchen, or at the desk, or behind the counter, or caring for the children, or teaching in the school. But they are all with one accord before God—pleading most earnestly to be filled with the Holy Spirit. Will God refuse their cry? Nay, verily.

And then I see these Leaguers with a fresh anointing reporting to their pastors for joyful service. They enliven the prayer-meeting with their fresh experiences, their voices make glorious the volume of song, their prayers bring heaven near. They fill up the front seats, are prompt in testimony, eager to work. They are hurrying about, inviting people to church, getting children into the Sunday-school, visiting the unsaved. They seek out their acquaintances and tell them of the love of Jesus. They gather in bands and carry prayer and song to homes whose doors welcome them. They are burdened for the salvation of souls.

And now I see the older Christians rejoicing at this uprising of the young people. The pastor is mightily cheered. With renewed energy he grasps the sword of the Spirit and leads on to victory. God rewards the zealous efforts of His people, working in them and with them. Sinners are pricked in the heart and cry, "What shall we do?" Thousands are born into the kingdom of heaven. There is great rejoicing among the angels of God.

Rev. Luther Freeman, your faithful secretary, came over yesterday in the raging snowstorm to see me. We talked and prayed. Our appeal was printed in ZION'S HERALD of last week. Monday, Jan. 4, is the date. We do not propose any interference with any plan of any pastor, nor necessarily the holding of any special meeting. But on that day let all Leaguers be in a prayerful mood all day. Breathe out your yearnings unto your Heavenly Father. As often as possible snatch seasons for retirement. Pray for yourself and your fellow Leaguers of New England that we may all be filled with the Holy Spirit. Thus shall the vision of your president become a glorious reality.

I want to congratulate the First General District League upon the election, by the unanimous vote of the Cabinet, of Rev. O. W. Scott, A. M., as our Junior League Superintendent. Mr. Scott was nominated by Mrs. Smiley, and brings to the position enthusiasm, experience, and a record of faithful and efficient service in the Epworth League. He has also the memory of Mrs. Smiley's very successful administration to spur him on. We are very grateful to Mr. Scott for the acceptance of this important office, and look for grand results. We bespeak for him the prayers and co-operation of all our Leaguers.

88 G St., South Boston.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work

Rev. E. O. Thayer,
First Vice President.

THE first vice-president ought not to yield the "right of way" to the Social department during the Christmas holidays. The song of the angels and the exultation of the shepherds and the worshipful giving of the Magi should make our prayer-meetings jubilant and inspiring.

The beautiful custom of making gifts to the Christ through His needy "little ones," instead of limiting them to our intimate friends, is in harmony with the spirit of these holidays which should be holy days.

Special music, responsive services, and appropriate decorations in the League rooms, help to impress everybody with the sacredness of the Saviour's birthday. What better time of the whole year to lead seekers in the steps of the Wise Men to find and worship the Christ-child? The fact that modern Christmas customs are against such work possibly is not complimentary to our ways of celebrating. Let joy abound, but be sure to invite Jesus in with us.

Gardiner, Me.

Dept. of Mercy and Help

Rev. George H. Spencer,
Second Vice President.

"Inasmuch as ye did it unto one of these, my brethren, even these least, ye did it unto me."

OUR president invites me to share in the honor and responsibility of speaking to the thousands of members of the

Epworth League who read ZION'S HERALD.

I welcome the opportunity, and, in turn, invite most earnestly every second vice-president in New England to share my privilege. Send me your suggestions, criticisms and questions, and we will make ourselves truly useful.

Let us not for a moment imagine that there can be any antagonism of interests between departments. Why should we contrast one with another, as if only one were Christ's work? Why should we even compare them as if one were better or more important than another? They are vitally related. They are mutually dependent. This department grows out of the Spiritual. It grows only so long as it is nourished by the inner life. Jesus said: "He that abideth in Me, and I in him, the same beareth much fruit."

But we may rejoice that our League provides particularly for those phases of Christian work in doing which we may walk in the very footsteps of the Master. It is our work to feed the hungry, to welcome the stranger, to clothe the naked, to visit the sick, to remember the prisoner, and to go about doing good. Let us hasten. Our Leader has gone before, we have His example. He goes with us, we have His help.

Let us be practical. We must see clearly what we wish to do in our own chapter. We must plan for it definitely. We must attempt it immediately. We must do the next thing. To be willing to do a little thing and to do it now are not the secrets of success; they are success. This success is possible for every second vice-president



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and so for every chapter. But winter is here, and what we do we must do quickly, for "Now is the day of salvation."

Somersworth, N. H.

Dept. of Literary Work.

Rev. W. J. Yates,
Third Vice President.

LITERARY entertainment and amusement may at times be of value, but a chapter which restricts its literary activity to games of quotations and like efforts is playing around literature and not doing literary work. Recreation is good, but should never be allowed to usurp the place of earnest effort. Our young people need literary knowledge and skill. The only way to acquire it is by study and practice. We must read, think, write and speak. One of these without the others is not sufficient for the object we seek.

Nor is it possible in a class to reach the best results. There must be reading and study in hours of quiet by one's own self. Little careful thought can ordinarily be given to a subject in company. Whoever would profit by study or reading must apply himself and with care digest as well as devour the book in hand.

It is of value to have several or many engaged in the study of different phases of a single subject, and then on an appointed evening let all come together and each present in a concise paper or conversation the leading points in the topic studied.

Many young people's societies are giving attention to debates. These are participated in by both ladies and gentlemen. No better practice for public speaking is possible. Some of our ablest debaters in Congress, lawyers at the bar, and ministers, have had their best training in similar societies. Do honest work of some sort. Get others interested if possible. But get at some useful study even if you have to work alone. These winter evenings are valuable and can be made to yield rich returns if rightly used.

Read and study only the best of its kind in whatever field you decide to enter. Persevere, even if it seems monotonous for a while. The prospect comes after the climb.

Rockville, Conn.

Dept. of Junior Work

Rev. O. W. Scott,
Supt. Junior League.

TO be elected superintendent of the Junior League of the First General District is an honor, and it is appreciated. Nevertheless it is accepted with some misgivings. For as I face the great Junior constituency, with its hundreds of superintendents and its thousands of members, the responsibility involved in this election is regarded with no little concern.

Besides, we are called to a position but recently vacated by one of the pioneers of Junior work in New England. Who can hope to as acceptably administer this office as our Junior queen? In the superintendency for years, she has come to know the workers from the Panobscot to the Hudson. Junior workers will feel homesick and heartach, as they come to realize that the name of Mrs. Annie E. Smiley has officially disappeared from the Junior column of ZION'S HERALD.

However, as we are all accustomed to the itinerancy, to appointments and "disappointments," let us try and make the best

of this change, while the present incumbent seeks, faithfully, to do what he can for the future growth and usefulness of the Junior department of the First General District. Mrs. Smiley, though possibly speaking less often from the platform than formerly, will, nevertheless, be heard occasionally, and will surely employ her facile pen in the interests of the childhood and youth of Methodism.

The importance of Junior League work can hardly be overestimated. If properly administered, it is a most fruitful field. None will be found to question this statement who have conscientiously sought to test this juvenile plan for the conversion and Christian culture of the children of the church. "Twig-bending" has important relations to the full-grown, stalwart, symmetrical tree of later years; no less has faithful Junior training to the formation of robust character. Many Junior superintendents within my own knowledge have already demonstrated that glorious spiritual harvests may be gathered among the Juniors. It is not only a place for sowing, but also for reaping.

The present Junior superintendent is a "traveling minister," but he will not be able to "travel" constantly in this interest like a presiding elder, for he is mortgaged (like some other members of the cabinet), first of all, to a pastorate. However, he has plans in mind, to develop through the agency of these columns, by correspondence and occasional days at conventions, Conferences, and the School of Methods, which he trusts will prove helpful.

And, now, may I clasp hands across the spaces which separate me from Conference and district superintendents, and bespeak their hearty interest and cordial co-operation in seeking both to double the number of Junior chapters and members and to make the coming months very fruitful in spiritual results?

I would specially request all district Junior superintendents to kindly send me, soon, an alphabetical list of the Junior Leagues under their charge, and the name and full address of each local superintendent. Also, the number of members in each League. Such data will materially assist me in future work.

Brockton, Mass.

THE SECRETARY'S DESK.

Rev. Luther Freeman.

NORTH, south, east and west the church of Jesus Christ needs, more than anything else, a revival. The forces of wickedness are aggressive, while, with here and there an exception, the church is failing in its mission of evangelization. If there is an awakening, it must come from a re-consecration of the people.

What are the factors in a revival? It is divine. God alone can arouse the indifferent, awake the sleeping church member, convict sinners, and regenerate the unsaved. Why, then, is there ever any lack of living power in the church? Because there is another element.

The revival has a human side. "Christ alone can save the world, but Christ cannot save the world alone." Is there any fact in human history more marvelous and inspiring than the way in which God uses simple, helpless men to save their fellow-men? Savonarola stirs Italy, Martin Luther brings light to the darkness of Europe, John Knox defies the power of a corrupt ecclesiasticalism and blesses all posterity, the Wesleys arouse the English-speaking world and set in motion forces that have girdled the globe with revival power. The bright pages of the history of the last four hundred years are those that tell of God's use of some man who was willing to be used in leading men up on to higher planes of civil and religious life. He is doing the same work in the same way now where He finds men willing to be used for the purpose. Any church in New England will have just as great a revival this winter as it will pay for.

If you do not want souls saved, you can effectually prevent it. How? Set your will against it, and if pastor or other earnest worker suggests a forward movement, throw cold water. Continue to indulge in that form of secret sin. Did you ever read the story of Achan? What a crime if your sin defeats the armies of God and sends a thrill of joy through the battalions of the devil! That quarrel! The Holy Spirit cannot do His work where strife and bitterness prevail. The influence of indifferent and inconsistent lives! A prominent minister said to me this week, "Some of my most promising young men were spiritually killed last summer by the inconsistent life of a prominent man in my church with whom they were associated in vacation."

But if you want to see God's work go on, you can help by working to arouse and persuade men. If the rank and file of the church membership once got as dead in earnest as the politicians were last fall, this whole nation would be moved. There is not one member in the Leagues of New England that cannot win some soul for Jesus this winter. Will you try? We must remember, also, the power of prayer. Every soul-winner has been long and often in

prayer. Let us give the Week of Prayer to prayer more earnest and determined than we have ever known. And, what is more important than all else, there must be a personal surrender for the incomming of the Holy Spirit. Until He comes in we shall do most imperfect work — accomplish nothing. I sometimes fear that in our enthusiasm for a forward movement we forget the necessity of equipment before service. Jesus said, "Tarry." This is the main thing. If we can get the people to tarry until they are endued, there will be no need of exhorting them to "go." Read again the first and second chapters of Acts. Something happened to those disciples by which such transformation in character was produced. From cowards and weaklings they became the most heroic and mighty men ever known. They felt the need of God, they wanted God, they asked for God — and God came. "The promise [of the Holy Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Newton Centre, Mass.

THE WESLEY GUILD.

"Novus."

ONE of the most remarkable characteristics of Wesleyan Methodism in Great Britain is the gradual separation of the educated young people from the church which their fathers and mothers have loved and served and in which the young people themselves have been reared. In a sense the position was bound to occur, and, indeed, was in part foreseen by John Wesley. In one of his sermons Wesley pointed out that the methodical habits induced by "Methodism," and the restraints from indulgence and frivolities which it inculcated, would make in the direction of a thrift bound sooner or later to result in an accession of wealth to "the people called Methodists." That prediction has been fulfilled; and while for the most part modern Methodists have used their riches with a due sense of that stewardship which Wesley taught should guide their action, one of the uses to which the richer among them have put their wealth has been to provide their sons and daughters with a better education than they themselves enjoyed. It is no one's business, surely, at this stage of the "so-called nineteenth century" to criticize this expression of zeal for the welfare of children. But the result of it cannot afford to be overlooked; and indeed it is mainly with a view to counteracting that result that the Wesley Guild, similar in aim to the Christian Endeavor Societies known the world over, and similar also to the Epworth League of the Methodist Episcopal Church, has been established.

What, then, is this result? It is, briefly, that the young people, the beneficiaries, or, if the reader will, the victims, of this education, have come to regard the church of their parents with a contemptuous eye. The process is not particularly subtle. The acquisition of a certain degree of "culture," like the sudden accession of fortune to a poor man, is wont to exert an unbalancing influence, and, pending the time at which equilibrium is again established, the possessor is apt to turn his back on the friends of less prosperous days. The bulk of the membership of the Methodist Church still consists of those of humble estate, and, having no religious crisis and history to look back at which

would act as a restraining magnet, the cultured young man or woman finds little difficulty and experiences few pangs of heart in gradually dropping the association either to renew it in directions where aesthetic tendencies lead, or to discontinue altogether association with any religious community. The Methodist ministry, too, irks this young man. For although it possesses a good sprinkling of men who have enjoyed considerable educational advantages, the rank and file of the ministers, coming as they do for the most part from classes where restricted means have conferred no such boon, are educationally the inferiors of many of the young people who are their auditors. The training which the theological colleges are able to bestow, limited as it is in duration, is insufficient to compensate for the lack of a good general education in early life. Hence it is that the movement in favor of requiring candidates for the ministry to reach a higher standard before being admitted as students, is gathering strength.

These are some of the ways in which the acquisition of a degree of learning has resulted in the absence from Methodist places of worship of the young folk. Added to this is a general dislike of the class-meeting, which in truth is not confined to the young, inasmuch as the discovery was made quite recently that the percentage of departmental ministers in the habit of meeting in class is almost negligible. But throughout the church it is the young chiefly against whose names stands the legend, "Ceased to meet," if indeed they ever did meet. The emphasis placed in the class-meeting on the emotional rather than the intellectual or the ethical, the temptation it affords towards insincerity, the savor of the confessional which, rightly or wrongly, it is suspected of possessing — all these considerations have doubtless had their weight in causing young men and women to shun "the fellowship."

This was the position, and it was to cope with it that those concerned for the future of the church hit upon the idea of a Wesley Guild. The project was discussed by the last Conference, and then received the official countenance of an assembly that could hardly fail to recognize the importance, and indeed the necessity, of some such movement. Many Guilds had already been initiated, and the experience of those concerned in their founding and management was at hand to draw upon. Two matters of detail formed the chief rallying points of discussion. One of these was whether or not the Guilds should establish a federal relationship between themselves and the Christian Endeavor movement. Eventually it was decided, for what seemed good and sufficient reasons, to preserve a position of independence. The other detail was as to whether or not the Guilds should cater for amusement. On this point some hard hitting occurred on both sides, and it appeared that while some — a minority — were all against what they conceived an undue stretching of the province of a church institution, the majority were disposed to think that the better course was frankly to admit the need of rational and innocent amusement, and that young people should be able to obtain it under the protective shadow of the church.

The latest stage in the development of the Guild movement was marked by a large gathering held a week ago in Wesley's Chapel, London. Rev. Price Hughes preached a forcible sermon in which he urged that the Guild is an organized attempt to enlist the young people of Meth-

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Mistaken Notion.

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odism in the service of the church of Christ. A public meeting followed, at which Rev. C. H. Kelly, to whom, more than to any other one man, the Guild movement owes its origin, was one of the speakers. Mr. Kelly is the vigorous protagonist of the "amusement" function of the new organization, and very breezily did he touch on this aspect. Why, he asked, should robust Christianity be divorced from innocent recreation? Imagine a father, when his boy showed signs of a religious experience, confiscating his weekly pocket-money, forbidding him the cricket-field, and taking him for a walk in the cemetery on Sunday afternoons! Revs. W. B. Fitzgerald and Simpson Johnson, both closely associated with the movement, also described its working and defined its aims. One of the most valuable objects it should achieve is that of co-ordinating the various organizations that exist in every church, so preventing overlapping. Miss Heller, daughter of Rev. Benjamin Heller, argued for the infusion of a missionary spirit into the Guild, Miss Heller more especially maintaining that the "Mutual Improvement Society" had in general proved a failure because it had always been more or less self-centred. The Guild, she urged, must aim at a missionary object; this will enable it to maintain a vigorous life. Thus ended a meeting in favor of a movement which, wisely guided, will without doubt recuperate the church. It is possible that its development will render necessary the appointment of a departmental secretary.

London, England.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Fall River, First Church.—Dr. S. O. Benton, pastor, is making himself and his church felt in the life of this busy city. The union Thanksgiving service was held in the First Congregational Church, and four ministers of evangelical churches united in conducting the service. Dr. Benton had the honor of delivering the sermon before the large audience, and it was an effort worthy of the occasion. Psalm 100: 4 furnished the ground for a spiritual discussion of the law touching special providences and emphasizing the goodness of God. In his opening remarks Dr. Benton referred to the recent national election as a desperate situation from which in answer to prayer God had delivered us, and for this, he thought, national thanksgiving should arise. The *Fall River News* gives a fine abstract of the discourse.

Orleans.—The Christmas festival was observed here with unusual enthusiasm. A pleasing entertainment was given in the town hall, and Santa Claus came down the chimney with many presents. A stereopticon and phonograph diversified an enjoyable hour. Rev. G. J. Thompson is pastor.

Sandwich.—Rev. J. E. Blake, the pastor, and his wife were tendered a donation party at the church, Tuesday, Nov. 31. Mr. and Mrs. Blake received a pressing invitation to a business meeting of the League and found a room full of people and tables loaded with gifts. A delightful hour was spent. Mr. Blake and his wife visited relatives in Taunton at Christmas, but were at the Christmas festival here on the evening of Dec. 25. H. L. Chipman has been elected president of the Epworth League.

Sagamore.—Rev. C. A. Purdy, of South Middleboro, preached here recently in exchange with Rev. E. E. Phillips, the pastor. Rev. A. H. Nazarian, of South Boston, spent a few days in December with his old school-mate, Mr. Phillips. "As a result of the late Sunday-school convention held here, there has been a marked increase in the interest shown in the local school," so says the *Independent* correspondent. In some other places the marked increase in attendance and interest is supposed to be affected just now by advance X-rays from Santa Claus.

Personal.—Rev. Dr. W. V. Morrison has received a letter from President-elect McKinley, in answer to his congratulatory telegram, telling him how much he appreciated the kind expressions therein. Dr. and Mrs. Morrison are spending the winter in Providence with their son, Dr. W. F. Morrison.

Bourne.—The pastor, Rev. R. E. Schuh, recently exchanged with Rev. J. E. Duxbury, of Cataumet. A large audience was present and much interested in the discourse of the latter. The lecture course is proving to be very satisfactory. Eli Perkins gave his inimitable lecture, and was followed by Rev. G. A. Grant, of Middleboro, in a clever chair-talk. Mr. Grant's lecture may have to be repeated, owing to the stormy conditions which prevented from going the many who desired to hear him.

Marion.—Rev. Richard Burn, the pastor, who has been seriously ill, is now so far recovered as to give promise of a complete restoration to health. Mr. and Mrs. Burn have been guests recently of Capt. B. S. Burgess, of Monument Beach. Just before leaving Mr. Burn was presented with a purse of \$23, a gift from former parishioners.

Bournedale.—Mr. and Mrs. Joshua G. Bartles have completed twenty-five years of married life, and the event was commemorated by an anniversary observance on Dec. 10. One hun-

dred and twenty-five guests were present and brought gifts of esteem and love. In the afternoon twenty-five school-children, chaperoned by Mrs. G. W. Starbuck, paid their respects. Rev. H. B. Cady, of Providence, who married them, was present and read a beautiful poem full of tender sentiment. Their present pastor, Rev. E. M. Phillips, was also present. A wedding breakfast was served at high noon. Many guests from out of town responded to the invitations.

Taunton, Grace Church.—His old parishioners had the pleasure of hearing Rev. H. B. Cady preach on a recent Sunday in exchange with the pastor, Rev. E. F. Clark.

Wellfleet.—Rev. G. W. Elmer, the pastor, is giving, in Cape churches, his lecture on Japan, with great acceptance. The union revival services were continued through four weeks, alternating between the Congregational and Methodist churches. The results have not been reported. Mrs. Rice, of the Loyal Temperance Legion, talked to the children in this church, Dec. 14.

District Epworth League.—The officers of the New Bedford District Epworth League held their annual meeting at Middleboro on Saturday, Dec. 12, being entertained by Rev. G. A. Grant. The district was divided into seven sub-districts for the purpose of holding conventions, and the following committees were appointed: Lower Cape—Rev. Chas. Smith, South Harwich; Dr. P. A. Rogers, Chatham; Miss Addie W. Snow, Orleans. Upper Cape—H. L. Chipman, Sandwich; Rev. J. E. Duxbury, Cataumet; Mrs. Geo. W. Starbuck, Bournedale. Taunton and vicinity—E. S. Young, of Grace Church, and Miss Alice B. Davis, of Central Church, Taunton; Rev. G. A. Blason, North Dighton. Fall River and vicinity—officers of Fall River Union League.

Falmouth.—The ladies of the church held a fair and supper at the chapel, Wednesday, Dec. 9, the net proceeds of which were about \$40.

Provincetown, Centre Church.—Mr. D. Willis Snow, son of Joseph Snow, has moved his family to Tampa, Fla., on account of his health. Mr. Snow is an artist of no mean ability. The extra meetings conducted by Mrs. Leger, the evangelist, were quite successful. Miss Abbie C. Putnam's readings at Bridgewater received much favorable comment.

South Yarmouth.—Dr. Gammons, pastor at West Dennis, gave an illustrated lecture on Genesis here Sunday evening, Dec. 1. It was highly appreciated.

Provincetown, Centenary Church.—The young people's club are studying American history. The meeting of Nov. 30 was on the Revolutionary period. Essays by different members brought out the main features of the period, and this with recitations and songs and violin selections made an enjoyable evening.

Buzzard's Bay.—Much complimentary comment on President Cleveland's generosity is current near Gray Gables. A fire a few weeks ago destroyed an old man's cabin in which he had lived a hermit fisherman's life. He refused to go to the almshouse. He asked Mr. Cleveland for the privilege of building on his estate. This was granted. Of course no title goes to "Daddy" Brunn. He is seventy years old and owned nothing but the building.

Wareham.—The church is having a number of improvements made. A large entrance to cover the outside steps has been completed. A new altar is to be erected and a new roof put on the edifice. These repairs will put the church in excellent condition. Rev. C. T. Hatch, the pastor, is holding extra meetings at East Wareham chapel.

Middleboro.—Mrs. Sarah L. Arnold, supervisor of Boston public schools, who has become a very popular lecturer, will give a lecture here, Feb. 8. On Feb. 6 she will speak before the teachers. Miss Arnold's brother, J. P. Arnold, is the successful principal of our grammar school.

Plymouth.—The Epworth League course of entertainments has closed and the Plymouth Memorial says: "It will be difficult for them to excel another year the series of entertainments just concluded." The old custom of ringing the curfew is retained in this town. The old bell which went down in a fire at just nine o'clock, striking as it fell, has been recast and on the anniversary of the fire, four years after, it rung again the curfew.

Myricks.—The pastor, Rev. E. B. Gurney, was recently given a great surprise on his return from pastoral work in his Berkeley parish. He found his home filled with a happy throng, and after a proper introduction he found himself the possessor of a handsome Morris chair. It was the thoughtfulness of his young people.

Taunton, First Church.—The Epworth League reading circle met at the home of Mrs. L. B. West, on Webster St., Tuesday evening, Dec. 22. The program for the evening was arranged by Mrs. West and Mrs. William Parker. Papers were read by Miss Annie V. Strange and Miss Ida G. Barrows, and chapters from different books in the Epworth League reading course were read by Mrs. M. L. Bicknell, Mrs. L. B. West and Mrs. W. D. Richardson. Interesting discussions followed and a pleasant evening was passed by the circle. The membership is 32 and a large proportion was present. The next meeting will be held with Mrs. G. W. Barrows on Somerset Avenue. This reading circle is a model one and worthy to be emulated by others.

Taunton, Central Church.—Mr. and Mrs. G. W. L. Hatch celebrated the twenty-fifth anniversary of their marriage, Dec. 17. During the afternoon delegations from the church societies, W. C. T. U. and lodges of which Mrs. Hatch is a member, and other societies of which both are members, called to offer congratulations and to leave many valuable gifts. Their residence on Washington St. was crowded in the evening by a host of friends. The happy couple are very popular in the city.

North Dighton.—Rev. G. A. Blason, the pastor, has made several addresses in Taunton which have been much commended. He spoke for the W. C. T. U. in Odd Fellows Hall, mass meeting, for the Y. M. C. A., and for the Parker Chapel people.

Maine Conference.

Portland District.

The sudden death of Edith Gertrude Smith, only daughter of Rev. F. W. Smith, of Peak's Island, has brought great sorrow to the family. Edith was a beautiful young lady in her 17th year. The young people's meeting next to the last one held was led by her. The funeral was Dec. 23, the pastors present being Rev. Messrs. Roberts, Rogers, Wood, Clifford, and Palmer.

Mrs. J. H. Roberts is in deep affliction caused by the violent death of her father in Massachusetts.

We have just heard of the sudden death of George Wentworth of Saco. He is from the family related to Rev. Mr. Cummings, of the "Little Wanderers' Home," Boston.

The pastor at Buxton has held meetings of spiritual awakening, and will follow with special services at Standish.

At South Berwick some young people have been brought into the active Christian life. Rev. H. Hewitt will make a trip to England. Many friends as well as many readers of the *HERALD* will be glad to hear from him.

At York, Dec. 20, the church was so crowded as to require extra seats, some of the people coming several miles. This was a regular service of the pastor, Rev. W. S. Boyard, but he expects two students from Boston with him for awhile.

Rev. Anderson Crain has had forty and more at midweek prayer-meeting at Maryland Ridge. He has started meetings at Ogunquit, and had two hundred in attendance Sabbath evening.

The people of Kennebunk had a house-warming in the new parsonage, Dec. 17. Four have been received. A furnace for warming the vestry was contributed by Mr. Clark. Saco Road society has made some church improvements, and held a Christmas concert with a free supper.

Dec. 20 was a day of great interest at West Kennebunk. Eight persons, being a part of the converts, were received into the church. This re-enforcement of young people will give new life to the church.

The different departments of the church at West End joined in conducting a sale, and cleared about \$50. It is thought that, with the present courage of the church, it will be able to pay its bills and advance the claim.

The church at Milford had a unique Christmas celebration. Quite a congregation has been gathered in the hall at children's services. The new vestibule to the church in South Milford is a great improvement.

After a brief illness Mrs. Paul Luce, of Portland, died, Dec. 24. She was a daughter of Dr. Files, of Chestnut St. Church, and was a very active and popular leader in the young people's societies. A few weeks ago she became the bride of Mr. Paul Luce, son of Rev. I. Luce.

East Maine Conference.

Bucksport District.

The work on this district is progressing well along all lines. At many points special efforts are being put forth with encouraging results. Although the times are hard, it is noticeable how some societies are blessed along temporal lines, and many are rejoicing because of the rich blessings in spiritual things.

The society at Deer Isle, especially at Green's Landing, is one of the charges where a good degree of prosperity in temporal things is manifest. In addition to the new \$150 bell, secured in the early part of the year, \$25 had been paid on bill for furnace, \$15 for grading grounds, and nearly \$200 on an old debt. In a recent letter the pastor writes: "We are now drilling 80 children for a Christmas cantata and expect to secure \$50 more."

At Brooksville and South Penobscot the pastor has been putting forth earnest efforts, assisted by Evangelist S. W. Trower. A good work has been wrought, several have started in the way of life, and professors have been greatly quickened.

The work at Gott's Island is moving quite encouragingly, especially in the line of Sunday-school work. A present of several volumes of valuable books has been received recently for their library from friends interested in the welfare of this people.

At Swan's Island twenty-five dollars worth of books have recently been added to the library of the Sunday-school.

Rev. S. E. Brewster, having gone from West Tremont, Rev. A. D. Moore has been secured to take up the work at that place. Although Mr. Moore has been on the field but a short time, we hear many kind words in regard to his work. Everything seems to be opening well. The hard times are felt in this as in all other parts of the district.

We had hoped to have a "thanksgiving jubilee" at Bar Harbor and burn up the last of the old notes, but we were disappointed a little in that we did not get the last few hundred dollars. We will say to all our friends that while we thank them for past favors, the books are still open and our scribe is ready at any time to enroll the names of friends who may feel like helping us to have a jubilee in the near future. Only a few hundred dollars now will enable us to do this. Reader, will you help a little? Under date of Dec. 10 the pastor writes: "Have had at least ten conversions recently. The congregations keep up well. Have made repairs on one of the furnaces. All is going well."

At Sullivan a good degree of interest has been manifested in Sunday-school work, while a commendable amount has been shown in all other lines.

South West Harbor.—One has recently given good evidence of conversion. New book-racks have been put in the pews, and the disciplinary order of service introduced in the church at the Harbor, while "round the Harbor" the Union Church has received quite a goodly amount of repairs, principally on the steeple and painting the edifice on the outside.

Quisine reports progress. One has recently been converted. The pastor is in labors abundant and is hopeful of great victory.

Penobscot is realizing the result of faithful work. Quite an improvement is being made on the church at the Bay by building a vestibule to replace the tower that was rained by lightning last summer. When completed it will make a great improvement in the looks of the edifice. It is rumored that efforts will be made to secure a bell.

The work at Orland is moving well. Extra meetings have been held at East Orland and a good degree of interest awakened. Three at least have been converted, while at the village one has of late taken a very decided stand for Christ.

The society at Lubec has recently come into possession of a church and lot at North Lubec, formerly owned and occupied by the Christian Church. This property was deeded to the Methodist society with but one condition—that the people at that part of the town be supplied with regular preaching by a Methodist minister. This

will increase the duties and burdens of the pastor so that another year we shall either have to adopt the old-time circuit system or make two charges of this town. In either event the outlook for Methodism is encouraging. At present the pastor is assisted by Evangelist Feil, who is putting in extra work at West Lubec with every indication of great success.

Outlet.—As the result of the extra effort recently put forth by the pastor and people, assisted by Miss Bell, of Waltham, Mass., the church has been greatly quickened and some ten or more have started in the way of life.

At Machias, Nov. 23, 2 were received into full membership. A very successful lecture course has been given under the auspices of the Epworth League. Everything is moving well, with prospect of a good closing up of the fifth year of Mr. Wright's pastorate.

New Hampshire Conference.

Concord District.

Tilton.—Our church here, in union with the Congregational Church, has just closed a glorious revival under Evangelist Reese. One hundred and fifty have manifested a desire to become Christians, from which our church will reap a great harvest. Much credit for these meetings and their success is due Rev. R. Sanderson, pastor of our church here, as he was instrumental in securing the evangelist and was a most earnest, efficient worker in all the services. These earnest pastors are still pushing the battle.

South Tamworth.—This church is prospering under the earnest efforts of the pastor, Rev. D. Cotton. The work of the church in all lines is well looked after. Improvements have been made on the horse sheds, a new chimney built for the church, and a new furnace is talked of for the same. Special revival services are to be held in the near future under the direction of Allen Folger, of Concord.

Moultonboro.—The pastor, Rev. G. A. McLucas, recently organized an Epworth League and finds it a helper in church work. They are taking the Epworth League reading course, and are holding prayer-meetings around in the community. Four persons were recently received into this church.

Centre Sandwich.—This church is enjoying the services of their pastor, Rev. Joseph Simpson. Recently three persons were received from probation and one by letter. On the fifteenth anniversary of their marriage Mr. Simpson and wife were visited by a large company of their parishioners and friends, who spent the evening in a very pleasant way. Refreshments were served. The friends, wishing to throw more light on the home life of pastor and wife, left a beautiful lamp; and a purse of money, which has since been invested in a gold watch, leaves the pastor one of the most thoroughly "watched" men in the Conference. The last quarterly report showed 120 calls by the pastor and 125 by his wife. Not strange the people want to keep such a pastor and wife!

Dover District.

Pastor Hamden, at First Church, Rochester, received two probationers, Dec. 6. The Epworth League is doing some aggressive work. An audience of 205 greeted the "Little Wanderers" on the evening of the 20th.

Kingston has been specially blessed by the Crusaders' visit, more than fifty persons having professed to exercise saving faith. Most of the converts are young people, but two of them are over seventy years old. Great interest possesses the community, the church being filled so that standing-room commands a premium, and our folks are all delighted with the gracious work of this band of Crusaders.

The committee on program for the mid-winter session of the District Ministerial Association has decided to hold it at First Church, Rochester, Feb. 15 and 16, and will make an

[Continued on Page 13.]

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The Family.

A VISION OF THE NEW YEAR.

Katharine Lente Stevenson.

I sat, all lonely in my home tonight,
And to my heart a requiem did repeat
As, one by one, the moments slipped away,
Bringing the New Year nearer, on swift feet.
No welcome had I for the coming guest,
My heart was with the dead year on its bier;
I could not turn my thought from one I loved,
I could not banish my sad doubt and fear.

"So little time," I said, "it seemed, that day
When you were new, Old Year, I full of glee.
How brave I met you, with what heart of cheer!
How much I challenged you to hope of me!
I pledged a consecration deep and high,
A courage and a faith that would not shrink;
I gave to God, through you, each passing day
My heart to love; my mind His thoughts to think.

"Now you are gone, and what have I to show?
What fruitage from a blossoming so fair?
What sheaves of triumph from the harvest gleaned?
What shouts of vict'ry thrilling the still air?
Sadly I look—dead ashes, blighted hopes,
Much effort gone for naught, much time ill-spent;
Faint faith, frail strength, and many broken vows;
Grain sadly choked with weeds, sore discontent.

"Was it in vain? Oh, tell me, dying year?
Did I deceive myself? Did I not try?
Look, sure the cold lips move! Hark! did I hear
A voice, the faint far whisper of a sigh?
"Nothing is lost; your very failures here
Are earnest of your triumph, some glad morn;
What you achieve is naught to your attempt;
Each time you mourn defeat a future victory's born.

"God has you in His hands; He cannot fail.
Lift up your eyes and welcome the New Year!
I pass on, as my kindred have before,
But each year passing brings fulfillment near.
Some day the right shall triumph, truth shall win,
You are a part of God's eternal whole;
Then look not backward in a dull despair,
But onward, to the triumph of the soul."

The lips were stilled; I bowed my head in joy,
And, as I lifted it, lo! he was gone.
But at the door a radiant stranger stood,
With face from which a dazzling whiteness shone.
I bent me low before the New Year's might;
He touched my forehead with a touch of power.

"Go in the peace of God," he calmly said,
"And trust to Him the issue of each hour."
Chicago, Ill.

Thoughts for the Thoughtful.

The New Year.

"Charge not thyself with the weight of a year,
Child of the Master, faithful and dear;
Choose not the cross for the coming week,
For that is more than He bids thee seek.
Bend not thine arms for tomorrow's load;
Thou mayest leave that to thy gracious God.
'Daily,' only, He saith to thee,
'Take up thy cross and follow Me.'"

The truth, the task, the joy, the suffering,
On whose border you are standing, O my friend,
today, go into it without a fear;
only go into it with God—the God who
has been always with you. Let the past
give up to you all the assurance of Him
which it contains. Set that assurance of
Him before you. Follow that, and the new
life to which it leads you shall open its best
richness to you. — Phillips Brooks.

Help me, O God! this year to crown with
beauty;
Within my thoughts to write Thine own best
will.
To Thee anew I give myself for duty;
Take me, dear Lord, and all Thy plans fulfill!

This new year make a year of holy living—
Of joyous deeds in proof of love I owe;
Breathe on my soul a spirit meek, forgiving,
Help me like Thee to share my brother's woe.

As Jesus gave Himself to me in serving,
So now to Him this year I consecrate;
Guide Thou my steps till, from Thy ways un-
swerving,
I come to Thee, and, in Thy likeness, wake.

— Rev. V. M. Hardy, D. D.

We ought never to be willing to live any
year just as we lived the last one. No one
striving after the best things who is not
intent on an upward and a forward move-
ment continually. The circular movement
is essential, too—the going around and
around in the old grooves—routine work,

daily tasks; yet, even in this treadmill
round, there should be constant progress.
We ought to do the same things better each
day. Then in the midst of the outward
routine our inner life ought to be growing
in earnestness, in force, in strength, in
depth. — J. R. Miller, D. D.

Each New Year is a milestone showing
we are nearer the end, a reminder that
whatever is needed to be done or thought
of for ourselves, or whatever kindness we
would show our fellow-travelers, must be
proffered promptly, for the opportunity is
rapidly passing away. But the thoughts of
the New Year need not be sad or depress-
ing. They surely should not be so for the
Christian. All his best things lie before
him, for "the path of the just . . . shineth
more and more unto the perfect day." St.
Paul's courageous motto is good for us at
the beginning of 1897: "Forgetting those
things which are behind . . . I press toward
the mark for the prize of the high calling
of God in Christ Jesus." In such a spirit
let us begin another year—leaving what
we cannot undo, sorry though we may be
for our shortcomings and foolishness, with
Him who, by divine alchemy passing human
thought, is able to make "all things" work
for good to them that love Him; taking up
the new opportunities with a stronger pur-
pose and more loving reliance upon the
wisdom and strength which will be given
liberally if we ask; remembering that the
time grows short in which to be good and
true, kind and loving to the friends who
are around us in this earthly life. "Only
once will we pass this way." — Christian
Advocate.

Not a day of the new year, not an hour,
but is in the hand of the Lord. And if the
Lord is our Friend, whatever the year may
bring will be good to us; not pleasant, per-
haps, but good; we can depend on that.
Sometimes it is necessary for us to sit in
the school of suffering; we all have to go
to school there now and then; even our
Lord has sat there before us. But the les-
sons we must learn there will be only such
as the Master appoints. Disappointment, to
the Christian, is His appointment. Like a
stout staff in the hand of a traveler, we
may take hold of the assurance that "as
thy days so shall thy strength be." It is
not unnatural that in the hearts of some
there should arise anxiety as they look out
into another year. . . . But how tenderly
has Jesus answered the fears of our hearts
by pointing to the flowers and the birds.
God clothes the flowers; He will clothe you.
God feeds the birds; He will feed you and
your little ones. The little sparrows in our
streets are not beyond God's care; much
less are we. . . . The days of the new
year—if God shall give you the whole
year—shall bring you only what the Lord
appoints. He metes out the days and He
metes out the strength; we may trust Him
that the measure shall be equal.

As you set out upon this year's journey,
God is willing that you should take His
hand—His strong hand, the hand that
fashioned the world, that formed the stars,
that holds the sceptre of the universe. As
a little child puts its hand in father's and
walks care-free by his side, so if you put
your feeble hand into the strong hand of
your Heavenly Father, you shall walk in
peace. — Rev. T. J. KOMMERS, in *Christian
Intelligencer*.

THE BLUE YARN STOCKINGS.

Mabel Gifford.

ALTA put more love into those blue
yarn stockings than anything she
ever made.

They were for Mark's New Year's gift.
It had taken a long time to knit them, two
pairs, for Alta was a slow knitter; but her
work was perfect when finished.

Alta and Mark were brother and sister—
orphans. They kept house together in a
little cottage just on the edge of the vil-
lage. At this time Mark was in the woods
felling trees, and Alta was left with only
Lion, the house dog, for company. Alta
was also a seamstress, and assisted the vil-
lage dressmaker. That is why she was so
long knitting the stockings—being slow,
and catching them up at odd minutes.

But they were all ready now for the
post-office and neatly tied in a newspaper.
Alta wrapped up warm, and stepped out.
It was icy under foot, and there was an icy
wind abroad; blue black clouds went scud-
ding before the wind as if bound to be first
at the goal. It was an extremely uncom-
fortable day, but Alta did not mind. Her
head was so filled with thoughts of her
brother, she scarcely heeded the cold or
the rough ground.

Suddenly she heard a great shouting up
the road, and a wild jangle of sleigh-bells.
At the same instant a runaway horse came
in sight. Alta ran to the steps of the near-
est house for safety.

Old Peter Rand slept late that morning.
When he looked out to see what the
weather was, he spied a newspaper parcel
on his step. Peter liked right well to read
the newspapers, though he never bought
one. He took it into the house.

"Why, there is something in it!" he
cried.

He opened the package and found two

pairs of blue yarn stockings. There was a
slip of paper pinned to the stockings.
"Happy New Year!" was written on it,
and then a line under that: "It is more
blessed to give than to receive."

"Now who," mused Peter, "thought of
me?"

He liked the gift, but the verse disturbed
him. He was more pleased with the stock-
ings than the poorest man in town would
have been.

Some one knocked at the door. It was
Alta.

"Did you find anything on your step this
morning?" she asked anxiously.

"So it was you who remembered Old
Peter?" he cried; and he looked so happy,
Alta had not the heart to explain.

"But what did you mean by that
verse?" he asked.

"I meant that if the one who received
the gift was happy in the receiving, I was
happier still in the giving," replied Alta;
and then she hastened home and set the
stitches for another pair of stockings, and
wrote a note of explanation to Mark, to
send after the letter she had mailed that
morning.

Alta's New Year began rather drearily,
and before the week was out she sprained
her wrist so she could do no more sewing,
and the dressmaker found another seam-
stress.

All that winter Peter knew what a hard
time Alta was having. He knew, too, that
Mark wanted to learn a trade, and that
Alta was helping him. He tried not to
think about them, but the more he tried
the more he remembered.

"It is more blessed to give than to re-
ceive," the blue yarn stockings said to him
every night when he pulled them off, and
every morning when he drew them on.
And the old newspaper he kept folded on
his table seemed to be printed all over
with the same words.

At last the hard winter was gone, and
Mark came home to work at the farms.
Though this home-coming was not as joy-
ful as they had hoped, it was a happy time,
for they were together again.

Alta had earned hardly anything during
the winter, and Mark had most of the
housekeeping bills and rent to pay. It
would put him back a year at least. He
did not complain. He said it would "be
all the same a hundred years from now,"
and that always made Alta laugh.

But—the very next day after Mark's re-
turn a letter came. It was for him. It was
from the master carpenter. He wanted a
promising young man to work with him.
He offered him fair wages, which he would
increase if everything was satisfactory.
That was a happy day.

Mark had not been at work a week when
Alta received a letter. It was from Lawyer
Holmes, and requested her to call at his of-
fice.

Lawyer Holmes wanted help in his office
for four or five hours a day, and would pay
liberally if he could find a young lady who
suited him. Alta was very glad to make a
trial. It was just such a position as she had
wished for—something she could do for
part of the day, and have the remainder at
home.

"The tide has turned!" said Mark when
he came home at night. "All the good luck
is coming now."

"Only it is not 'luck,'" said Alta, "but
God's providence."

"Well, what is the other?" asked Mark,
"the bad luck?"

"That is God's permission, Minister
Maxwell said," answered Alta. "Perhaps
in our case it was a test of our faith. I sup-
pose more than anything else God wants us
to trust Him, and not be afraid, whatever
comes."

Again it is New Year's Eve. Mark and
Alta sit by their cozy fire and talk of the
old year, the eventful year. Their hearts
are full of happiness and thankfulness.

There comes a knock at the door. Alta
hastens to open it. Old Peter stands there
holding out a package wrapped in a news-
paper.

"Save the paper," he said. "It's the
Evening News. It cost me two cents."

Peter vanished, and left Alta staring into
the darkness.

When the package was opened, nothing
was to be seen but a pair of well-worn blue
yarn stockings.

"Now what a queer freak!" said Alta.
"These are the stockings I gave him a year
ago."

"Perhaps it is a hint that he needs some
new ones. You see he has sent only one
pair," said Mark. "Why, what is the mat-
ter? Do they burn you?" for Alta dropped
the stockings with a look of dismay.

"I—there is something inside," she
stammered.

"Do you fear it is a mouse?" laughed
Mark, picking up the stockings and shaking
them.

A large piece of folded paper fell from
one, and two small pieces from the other.
Mark spread them all on the table, much
wondering.

"Why," said he, "this is a deed of this
house we are in. It is ours. Listen,
Alta."

By and by they looked at the small
pieces. One was a check for five hundred
dollars, and the other a short letter.

"The house is yours and Mark's, the
money is for a rainy day. Don't come over
to thank me. I am not doing it for you, I
am doing it to please myself. I want to
know what it is to be blessed."

"Last New Year's day," said Alta, "I
thought was the most miserable New Year's
day I had ever known, because I lost those
stockings. And this New Year's day will
be the happiest, for the same reason."

"I have been thinking of what you said
to me about God's providence," said Mark.
"The little history of these stockings makes
me think that perhaps God permits what
we call a misfortune, that He may give us a
greater blessing."

"I am sure it is so," replied Alta, "even
though we may not know what the blessing
is."

Then the clock struck midnight, and the
bells began to chime. The New Year had
come.

Abington, Mass.

THE GUIDANCE OF THE INNER LIGHT.

A Message for the New Year.

NO serious person, tossed by the perplexi-
ties of duty, and finding himself daily
at the dividing of the roads, but must envy the
Jew who had the blazing stones of the High
Priest's breastplate, or the Greek with his Del-
phic oracle. One does not forget that God has
given us the austere authority of conscience
and the sublime instincts of the heart for our
guidance; and that he cannot wander far from
the paths of righteousness whose conscience is
tender, whose heart is pure. One also under-
stands how the very confusion and anxiety con-
cerning the Divine Will into which we fall be-
comes a salutary trial of faith and a bracing dis-
cipline of character. The responsibility and
agony of choice lift us out of spiritual childhood
and bring us to man's estate.

We can, however, imagine a more sensitive
condition of the soul, when, instead of working
out our course by weary calculations, we should
steer by the stars in a cloudless sky, and instead
of being driven with bit and bridle, we should
be guided by God's eye. Is there for us in this
dispensation of the Holy Ghost, after all the
long ages of religious development, no Inner
Light to give us constant and unerring guid-
ance? So that, instead of arguing, puzzling,
struggling, we shall only have to wait and
watch and obey?

Jesus answers this longing of the heart with
the parable of the shepherd and the sheep. As
the Eastern shepherd comes in the morning to
the fold, and in the dewy dawn calls his own by
name, and they, separating themselves from all
others, follow him whithersoever he goes to set
of sun; so in childhood, while the world lies
outside our shelter—a place of mystery—does
Jesus speak within the soul, and from that time
leads all, who hear, along the ways of life, till
we come again to the fold when the shadows be-
gin to fall.

This Inner Voice, heard in the secret place of
our being, is no dream, for the mystics have
found the promise of Jesus to be true, and their
faces bear witness to the quietness within. The
countenance of a Friend is a mirror of the peace
of God which passeth all understanding. It is a
silent, gentle rebuke to those whose careworn
foreheads reveal careworn souls. Why are we
left without our guide in this wilderness of life,
where the tracks are innumerable, and yet only
one is the path of the Divine Will?

We do go astray, not because we have no
guide, but because our souls are callous to His
presence. As the Indian can detect a footstep
by the bruising of a leaf, so Christians of deli-
cate temper follow Jesus as by an instinct.
They are quick to catch the lowest whisper, re-
sponsive to the softest impression, open to the
faintest signs. Duty is "laid upon" them as
the gentle dew falls on the grass, and truth
springs up within them as a living well. They
move with Jesus in a perpetual fellowship of
mind, and they detect the slightest imprint of
His feet by the sign of the nails.

As the years pass, some of us are accumulating
a treasure of experience wherein, yielding to
suggestions that came like the wind, with a cer-
tain mystery of origin, with a certain pressure
of authority, we discovered that we had been
the servants of our Father's will. We also are
filled with regret and self-reproach because of
the suggestions of the Divine Spirit which fell
upon our unconscious souls like snow upon a
blind man's face. And we are resolved to be no
longer faithless but believing, to expect every
day the shining of the Light within, and with-
out delay or question to obey the heavenly vis-
ion. — Rev. JOHN WARREN, in *The Outlook*.

TWO YEARS.

The Old Year knew him, but the New knows not,
And all our joy and welcome for the New
Is clouded by the thought, which, like a blot,
Stains and obscures the gladness through and through.

Old Year, which barely touched him as he passed,
This grace abides with thee now thou art dead,
Of Time's brief vanished hours thou wert the last
To lay a blessing on his honored head.

We saw thee greet him with mysterious smile,
We did not mark how sad the smile and strange,
But deemed all well, then in a little while
The skies grew dark with swift tempestuous change.

Led by thy hand he vanished from our eyes,
And thou fulfilled thy duty day after day,
And still to grief and question and surprise
Made never answer, keeping on thy way.

But still we love thee, for thou wert the last
To see the face that we no longer see,
And all the grace and glory of his past
Completes and ends and epitomizes in thee.

The New Year's hands with good gifts may be full,
The New Year's heart with love and peace may brim,
He cannot be to us as beautiful
As the old years which caught their best from him.

— SUSAN COOLIDGE, in *Congregationalist*.

A MESSAGE

Emma Martin Hills.

MRS. WOOD'S daughter was ill, and the steps were multiplied.

Rosabel's appetite was slender, so there was little to be done in the way of cooking for her, but Mr. Wood and the twins, Ralph and Roland, never faltered in their devotion to bread and butter, cookies, pies, doughnuts, and, in short, all the comestibles that make the life of man worth living.

The little house was spotless and in perfect order. The invalid might have been a Christmas rose among snowdrifts, so pure and white were the drapings of her bed. Although the tiny front room had to do double duty as parlor and sitting-room, it looked as if freshly swept and garnished.

The one thing that was out of order was Mrs. Wood herself. Not that she was unkempt or dirty — far from it. The faded calico hanging limp and ungraceful on her slight figure gave evidence of many laundrings and exhibited a goodly array of the stitches set in time to save being multiplied by nine. By no means old, her face was drawn and wrinkled; her hair, knotted tightly without a thought that it was ordained to be woman's crown, was dull and lifeless. Already her back was curved and her shoulders were rounded. To tell the truth plainly, she was fast breaking down with hard work. Nobody knew or cared, and perhaps worst of all was the fact that she herself seemed never to dream that anything could be done about it.

As she was taking leave of an Epworth Leaguer who had just brought a basket of ferns and mitchella, she said: "I've taken care of Rosabel night and day now for four weeks;" and the dim eyes behind the steel-rimmed glasses held unshed tears, while the corners of the mouth drew down a trifle more hopelessly as she thought of the weariness thus epitomized.

"Isn't there any one who can help you?" asked the Leaguer.

"Well, yes, I suppose my sister will come when I give out," was the reply, filled with unconscious pathos.

The mother went back to her treadmill of work and care, only made tolerable by heaven-implemented love, and the Leaguer went on her way meditating.

Her thoughts were on this wise: "Why must this waste be? Why wait till the mother 'gives out' before she has help? If the sister can come in time of stress, why not come to avert stress?"

If Mrs. Wood were the only victim, it might not so much matter; but the world is full of mothers loving and laboring even unto death. Every day some household martyr folds her nerveless hands for the long rest in which even the wonderful mother-heart cannot vibrate responsive to the dear one's needs. Every day the "pilgrim shoon" are loosed from tired feet, too early worn and grimed. Every day the shadows gather blackly in homes that might be glad and cheery, if only somebody thought, and that to the point.

And the Leaguer said: "I am given a message. It is as if the angel had said unto me, 'Write, blessed are they who lighten the burdens of their loved ones while yet there is time, or ever they sink beneath their load. Yea, blessed are they who reach out helping hands to the careful Marthas who with Lazarus and Mary are Christ's beloved.'"

Haverhill, Mass.

DON'T DRIFT INTO THE CRITICAL HABIT.

"DO not drift into the critical habit," writes Ruth Ashmore in the *Ladies' Home Journal*. "Have an opinion, and a sensible one, about everything, but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, it is the accumulation of the little ones that constitute living, so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now."

About Women.

— A bed for sick students will probably be established in the City Hospital of Ithaca, New York, by the women students of Cornell University, who are hard at work securing the \$5,000 necessary for an endowment fund.

— The sales of Greece have produced a woman dentist, Dr. Euterpe Mantaphanis, who until recently practiced on the island of Samos. She is now in Philadelphia, continuing the study of dental science.

— Julia F. Williams has been the keeper of the Santa Barbara (Cal.) light-house for thirty-one years. During that period she has climbed the tower and attended to the light herself every night, with the exception of three weeks twenty years ago.

— Mrs. Ormiston Chant, of London, has been sent by the International Armenian Committee in London, of which society Lady Henry Somerset is secretary, to locate a Refuge for Armenian refugees near the border between Bulgaria and Turkey. White Ribbons in all countries will contribute.

— Miss Winter, the English governess who has for so many years had charge of Wilhelmina, the young Queen of Holland, has now returned to her home in England, pensioned for life with \$2,500 per annum, her salary having been \$4,000 a year. She has also been loaded with presents by both the Queen and her mother. They really have much for which to be grateful to her, the education of a youthful sovereign being at all times a difficult and responsible piece of work. — *Woman's Journal*.

— Johanna Ambrosius (Frau Voigt), the German peasant woman whose poems have made her famous all over Germany and even in the outside world of letters, was a year ago living in a little snow-covered hut, earning her own bread, mending her father's nets, oiling his boots, digging potatoes, cutting wheat, gathering pine-needles to fill beds, shearing sheep, chopping wood, caring for cattle and laboring in the fields. But, like all poets, she had to write. When "The Last Song" appeared and was brought to the attention of the Empress, the latter immediately dispatched a messenger to her with gifts and honors, and her obscure peasant life ended. Her poems have reached their twenty-eighth edition.

— Elizabeth Stuart Phelps tells a good story of Whittier. He was driving a restless horse, and with him in the buggy was Lucy Larcom talking a continuous stream of brilliant ideas, deeply interesting to the poet. The horse, however, grew more and more unmanageable, perfectly uninfluenced by the high-minded company behind it, and after Whittier had struggled with him awhile, he exclaimed: "Lucy, if thee do not stop talking till I get this horse in hand, thee will be in heaven before thee wants to."

— One of the very few women in the world who paints anatomical charts is Miss Minnie Alleyne, of Chicago, a girl of only twenty, who learned her art four years ago from a German, who taught her the secrets of his paints and dyes. She does her work upon parchment, and many prominent Chicago physicians rely upon her for their charts. She does not secure the necessary data for form and coloring in the dissecting-room, but depends principally upon pictures secured from doctors and from illustrations in books. These she enlarges in mathematical proportions, and then colors them.

— The Jewish Women's Council, recently held in New York city, was of especial interest because it was, so far as is known, the first time since the Jewish nation came into being that any considerable number of its women have met in conference with representatives from every quarter of a nation. The movement originated at the Parliament of Religions held at the World's Fair, and the object of the organization is not only to bring about closer relations among Jewish women, but also to encourage efforts in behalf of Judaism, and to further the work of social reform by study of philanthropic methods. Christians as well as Hebrews were on the platform on the opening night of the Council, when addresses were made by Mrs. Mary Lowe Dickinson, well known by her

connection with the orders of the King's Daughters and King's Sons, and by Mrs. Ellen Hennrotin, of Chicago, president of the Federation of Women's Clubs, as well as by Mrs. Rebecca Kohat, president of the New York section of the Council, and other prominent Jewish women and men. — *Harper's Bazar*.

— Mme. Virginie Demont-Breton, daughter of the celebrated French artist, Jules Breton, herself an artist, and the wife of an artist, is the only woman painter since Rosa Bonheur to receive the cross of the Legion of Honor. Mrs. Henry Bacon contributes a sketch of Mme. Demont-Breton to the *Christmas Century*, under the title of "A Painter of Motherhood." The article is accompanied by reproductions of a number of the artist's noted pictures of child life.

Boys and Girls.

HANSIE'S NEW YEAR'S DINNER.

I RECALL my first New Year's dinner at my grandfather's. Shall I ever forget it? I made myself ridiculous, and though but a little shaver of five or six, my greed remained a standing joke at all the succeeding family reunions.

It was, I remember, a most bountiful feast. I can see that table now! At the head a great gobbler sent up a mouth-watering sage-onion steam, his bulking sides shining as if varnished in delicious brown. At the foot crouched a huge haunch of venison, the intervening space crowded with game and chicken pies, every variety of fresh vegetable, sauerkraut, pickles, barley jelly, honey and preserves, apple, pumpkin, and mince pies, cheese and sweet cake. On a side table, at my grandmother's elbow, stood pitchers of cider, and a shining metal pot filled to the nozzle with the best Bohemian tea, strong as lye.

The sight of the table was luscious, and to be but a child and obliged to eat standing, to be "seen and not heard," was hard indeed; to wait a second table was simply unbearable.

I was too bold and hungry to submit. I crowded in beside my mother. Engaged in conversation and serving, she gave little attention to my presence, while I raided her plate, my grandfather, by whom she sat, replenishing it with a sly twinkle of the eye, as fast as I devoured.

At length I could eat no more. Distracted by the sight of so many "goodies" left untasted, I broke out into a disconsolate howl. Everybody stared.

"Why, Hansie," said my mother, "what's the matter?"

I blabbered the louder.

"Hansie," she repeated, "I'm ashamed of you. What is it? Does your tooth ache — swallowed a bone?"

"No-o-o, ma-a-a-am!"

"What does all you, then?"

"I'm ma-a-d!" I blurted out.

"Oh, you naughty child!" and she shook me soundly.

"Margaret Ann, mabbe he's sick," said my grandmother anxiously, from the other end of the table; then, coaxingly, "Hansie, come over to granny."

I went, still clinging to a turkey-bone.

"Tell granny what's the matter," she whispered, kindly, as I wedged against her.

"Was ye crowded?"

"Yes, ma-am; I wa-a-a," I answered.

"Well, I wouldn't cry about it no more. Got plenty a room now, haven't ye?"

There's a nice bit — a pigeon breast."

At that I shrieked, "Oh, dear! Oh, dear!" in a perfect fury.

"Stop, Hansie, this very minnit, now, or I'll know the reason why," cried my mother, jumping up and coming to us.

"Do you feel sick? You hav eaten enough to kill ye. Does your stomach ache?"

"No, ma'am!"

"What pesters you then?"

"There, there, eat the breast, Hansie," urged my grandmother.

"I ca-a-a-n't, granny!" I roared. "I-I-I ca-a-n't. I-I-I ain't got no place to — put — it! Boo-hoo! boo-hoo! I want another stomach. Boo-hoo! boo-hoo! I hain't had no pie, nuther; nowhere to put it. Oh, I want I got another stomach. Boo-hoo, boo-hoo!"

With a quick grasp my mother hurried her small gibbon into the bedroom, and as his screams testified, did her best at his reformation, not even my gentle grandmother interfering, so strictly was parental authority upheld among the Dutch in "ye olden tyme." — *Harper's Round Table*.

WHY MEHETABEL MEDITATED.

MEHETABEL is one of the little girls of whom we sometimes read who "haven't time" for the things which they are occasionally expected to do — washing dishes, setting the table, rooking baby, etc. One night she lay awake a long time trying to go to sleep. Suddenly she felt exceedingly light and airy, and everything looked very bright, and then, in a trice, she found herself in the most delightful place imaginable. It was just one big picnic grove, with swings and hammocks, and

a lake and boats, and croquet grounds, and the loveliest chance to do all the things that she liked to do.

And, just as she began to realize that she was really there, the most gentlemanly of boys approached her, and asked if she would not like to swing. She intended to smile and say, "Thank you, I shall be delighted;" but, instead, her mouth pulled down at the corners, and these words fell in whining tones from her pouting lips, "I haven't time!"

The nice boy looked rather surprised, but made no comment as he walked away; and soon a bevy of laughing little girls danced along, and asked her to play croquet. She expected to say, enthusiastically, "Oh, I shall like it so much!" But she only made a dismal grimace, and her obstinate tongue repeated the words to which it was best accustomed, "I haven't time."

The little girls looked blankly at her and then at each other, and walked slowly away, wondering what she had to do. She certainly didn't look very busy.

Next a charming lady came and asked her to take a ride in the little sail-boat that lay rocking lazily on the sparkling waves. Now, or all the things in the world that Mehabetabel liked, sailing was the thing she liked best. And she was just going to say so, when her lips parted, and out popped, this time with a positive snarl, "I haven't time!"

The lady lifted her eyebrows a little, and said she was very sorry as she turned away; and in a few moments Mehabetabel saw her helping the little girls and the polite boy into the boat.

Poor Mehabetabel's head was in a whirl. What could be the trouble? Who was to blame? Trying to think made her so dizzy that she lost her balance, fell over into the lake with a great splash, and — awoke!

Then she lay really awake for a long time, meditating very hard. And since then she has had a great deal more than ever before to do — things for other people's pleasure. — MINNIE L. UPTON, in *Sunday School Times*.

THE LITTLE NEW YEAR.

Mabelle F. Clapp.

Winsome and smiling the little New Year
Waits just on the threshold — look, Dorothy dear!

Her pinare gathered in two dimpled hands
Is full of white marguerites, plucked in those lands

Where Love is the gardener. She's offering her store
Of blossoms, three hundred, and sixty-five more,

To you, oh, so shyly! Haste, Dorothy dear,
And make her most welcome, the little New Year!

One by one you may take them, but every night
They will fold their soft petals and fade from your sight;

But if you've been helpful and loving and true,
On their deep golden hearts a bright drop of dew

Will sparkle, to keep them fresh, snowy and sweet,
To wait up in heaven your home-coming feet;

For an angel each night roams this wide world
Of ours
And gathers for heaven these wonderful flowers.

Winsome and smiling the little New Year
Has stepped o'er the threshold — look, Dorothy dear!

She has placed in your hands the first marguerite
White,

Its petals aglow with a soft silvery light.
'Tis yours now, not hers, and the angel will come
To you for the flower he longs to take home.

May he find the bright dewdrop, O Dorothy dear,
On each marguerite brought by this little New Year!

West Roxbury, Mass.

PARTNERS.

A STURDY little figure it was trudging bravely by with a pail of water. So many times had it passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl today."

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed and perspiring, but cheery withal.

"Yes'm, it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly, only it's been such a dry time lately."

"And there is nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered compliment, and the little water-carrier did not consider it one at all; but there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered:

"Why, of course I help her. I always help her all the time; she hasn't anybody else. Mother's me's partners."

Little girls, are you and mother partners? Do you help her all you can? — *Selected*.

Editorial.

THE STRENGTH OF JOYFULNESS.

AS the Old Year goes out and the New Year comes in, many minds are darkened by the thought of what lies behind and of the narrowing strip of sand which separates from the great sea. Sadness is apt to be the predominant mood, because youth is lost and mid-life finds us disappointed men, with dreams unfulfilled and ideals unrealized. The rosy dawn of the morning has given place to leaden skies; and for some the future looms up as a gray monotony of irksome duties unrelieved by the sunshine of hope.

The one cure for this mood is the strength of joyfulness offered by the religion of Jesus Christ. The Christian view of life is always that of thankful and expectant gladness. It is necessary in these days of stress, strain, and storm to remind Christians who are inclined to lapse into despondency that they are not only light and salt in the world, but that without them all earthly prospects would be hopeless. No pessimist is so pessimistic as the Christian who gives way to pessimism. He can blacken the blackest words that were ever spoken, and outeater the most melancholy pessimist that ever lived, when he wanders away from the light and hopefulness of divine love into the gloom of doubt and despair. Down in the valley, where the mist lies heavy and thick, he is oppressed by morbid fears, but, as he steadily passes up the mountain with his face towards the sun, hope, like a rainbow, spans the darkest sorrow that shadows his path. Life shines; work shines; disappointments are transfigured into the Father's appointments; and the future is golden with a glory which glides the present. The strength of joyfulness nerves him for the most difficult task, and fills his heart with the peace of God which passeth understanding.

The strength of joyfulness is ever and everywhere a characteristic of the true follower of Jesus Christ. Joy is the peculiar and indefeasible boon of Christianity. When Paul in his last Epistles, sick and aged, lonely and cheerless so far as human sympathy was concerned, wrote from his dreary prison, it was no sad and hopeless wall that proceeded from his pen. "Rejoice in the Lord always; again I say, Rejoice." "I rejoiced in the Lord greatly." These and similar utterances abound in his letters. The late Dr. Bonar, one of the most cheerful and saintly Christians of our century, well remarked of the great Apostle: "Paul is like a man climbing a mountain—sometimes on an eminence and in the bright sunshine, sometimes down in a shady hollow, sometimes wrapt in mist and gloom, but always singing." He is not merely patient, or resigned, or submissive. He rejoices, sings, and is exuberant in his gladness, because the joy of the Lord is his strength. Like unto him in some measure are all men in whose hearts dwells the sunshiny optimism of faith and love. Their lives are full of blessed happiness. Rocks of opposition melt before them, and clouds break up into light, because their souls are radiant with inextinguishable hopefulness.

We live in an age darkened by the croakings of pessimism. Schopenhauer is actually accepted as a prophet by many, and not a few are foolish enough to accept his maxim, "All things are for the worst in the worst of all possible worlds," as a law of life. Darkness deepening into deeper gloom is the inevitable result. What is needed is a revival of that power of the Gospel which enabled the early Christians in Jerusalem—poor, hated, and persecuted—to break their daily bread "with gladness and singleness of heart." Abounding joyfulness and sweet simplicity of living would banish many of the clouds that lie heavy on the intellectual and moral horizon of our generation as the rising sun scatters the darkness of the night.

It is in the temper of hopefulness that the Christian begins to write on the pages of the New Year. Undismayed by the failures of the past, he takes fresh heart to do the old duty with new zeal and inventiveness in order that the months to come may witness better work for the great Taskmaster than the months that went before. Fidelity to the task is his duty; success lies with the Master's pleasure. Enough for him that with courage and persistence of purpose he "places his stone of that pyramid of which each generation plants one course in the shadow, waiting for the eternal morning to strike upon the topmost row."

HERBERT SPENCER AND HIS PHILOSOPHY.

THE recent publication of the third volume of Mr. Herbert Spencer's synthetic philosophy has brought the distinguished writer many warm congratulations both from those who agree with his theory of knowing and being and from those who do not. Most of the leading journals of his native land and many on this side the Atlantic have vied with one another in welcoming the successful accomplishment of an undertaking conceived with remarkable philosophical breadth and grasp of leading principles, entered upon with rare intellectual courage, and executed with exemplary fidelity, skill and patience.

Bankrupted in his financial resources by ill-paying literary ventures, and blighted in health so as to be obliged to restrict the labor of his pen to two or three hours a day, the most eminent exponent, if not the originator (the latter, indeed, is justly claimed for him), of the doctrine of evolution entered, thirty-six years ago, upon the task of which he has lived to see the completion. So far back as 1860 Mr. Spencer published his prospectus, in which he proposed a comprehensive, complete, and thoroughly articulated system of philosophy on a materialistic and empirical basis, emulating his great German compeer, Hegel, who attempted the same thing on a foundation purely transcendental and theistic. The realm of known fact—physical, biological, psychological, ethical, sociological—which this high priest of philosophy undertook to examine, illumine and reduce to scientific order and philosophical coherence in harmony with his materialistic "first principles," stretched before him almost illimitably; but he summoned his intellectual energy and industry to undertake its conquest, and, after giving to the world ten volumes packed with facts, theories, illustrations and arguments, he is able to mutter to himself, as he concludes the last page of the work of a life-time, "Vici!" ("I have conquered"), with at least as deep a satisfaction as Archimedes is said to have announced a similar triumph of studious application in the streets of Syracuse—"Eureka! Eureka!" ("I have found it! I have found it!")

But, sharing as we do with the rest of his contemporaries a sincere admiration for a conscientious and indefatigable toiler in the most difficult departments of philosophical inquiry, and extending cordial congratulations on what he modestly prefers to call his "emancipation," we are obliged to ask doubtfully, what is the precise value and significance for philosophy, for a true interpretation of the universe, and for man's intellectual and moral well-being so far as it is related to the latter, of this effort of a life-time? Is the magnificent and imposing structure reared on a solid foundation, or is it a house built upon the sand? There is no space to argue the question here, further than to say that Spencer's materialistic monism can never be the starting-point of a philosophy which shall offer adequate explanation of a universe in which personality, will, conscience, moral impulse and religious aspiration are the most important and most interesting phenomena to be accounted for.

When Spencer projected the plan of his great philosophical edifice, his books were read by few. In the middle of his labors there occurred a springtide of scientific interest. Natural science secured a grip on the popular intelligence which it has since retained and strengthened. Spencer's teachings became popular, and his writings met with the same welcome which was accorded to those of Darwin, Huxley, Tyndall, in their chosen departments, and to Max Müller in the department of language and comparative religions. But Spencerian empiricism, making man's life "a momentary flicker between two eternities of lifeless and hopeless darkness," is about played out. Faith in it is largely a thing of the past. The most distinguished of those who nodded assent to his theory of the universe—Darwin, Huxley, Tyndall—have passed away. Others, like that gifted and promising scientific genius, the late G. Romanes, left his standard long ago and have found for themselves a nobler philosophical faith. There is today scarcely a single man enjoying a first-class reputation as a philosophical thinker, who is willing to be responsible for Spencer's opinions. There are even significant indications in his lately published book that his own faith in the crude and coarse empiricism of his early writings is slowly but surely giving place to something better; and we would not be surprised if the man who was born and bred in

one of the best and brightest of Christian homes, should be an avowed Christian. It is, perhaps, not generally known that both the parents of Herbert Spencer were devoted Methodists. George Spencer, his father, took an active and leading part as a layman in the first Wesleyan missionary meeting held in the town of Derby, Eng., in 1818, seconding one of the principal resolutions. John Stuart Mills' antipathy toward the founder of Christianity changed to admiration before he died. George Jacob Holyoake, after a long life of denial and of active and eloquent secular propagandism, said a few years ago, in rebuking a brother secularist for slandering a leading London clergyman—Rev. Hugh Price Hughes—that lying had to be "answered for in this world and perhaps also in the next." Romanes returned to his earlier faith (see his "Life and Letters," by Mrs. Romanes), and why not the prince of modern materialistic philosophers? Certainly his concluding sentence on the subject of religion, in his lately-issued volume, looks fixedly in that direction. Speaking of the philosophical inquirer he says: "But one truth must grow ever clearer—the truth that there is an Inscrutable Existence, everywhere manifested, to which he can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal energy from which all things proceed."

Who can tell how much these words mean to the man who more than a generation ago spoke of the "Unknown" and the "Unknowable," but who now, as he completes at seventy-six years of age his imposing philosophical structure to which he has devoted the maturity of his intellectual powers, boasting of nothing more than "satisfaction in the consciousness that losses, discouragements, and shattered health have not prevented" him "from fulfilling the purpose of his life," speaks of "the one absolute certainty that we are ever in the presence of an Infinite and Eternal energy from which all things proceed."

Patriots Rather Than Politicians.

EX-MINISTER PHELPS of Vermont is himself a notable type of the distinction which he so finely drew, in his address at the New England dinner in New York, between the patriot and the politician. He showed himself the patriot rather than the politician in the late Presidential campaign when, though a life-long Democrat, he refused to support the Democratic nominee because he believed the declarations of principles in the platform were revolutionary and harmful to the country. He announced his decision at the earliest moment and gave his voice, his great influence and his vote for the election of the Republican candidate. These words from his recent address are on the very highest plane of civic obligation and duty:—

"It seems to me that for a while we have got to suspend the contest of party. We have got to postpone the decision of such issues. There have got to be concessions on all sides and self-denial on all sides. If we do that we may look for prosperity. If we do not I should be glad to be informed, because I am sorry to say that I am unable to see from what quarter it is to come. We have got to have the patriotism of the forefathers resurrected; a patriotism that is above party and above self; a patriotism that existed when none were for the party and all were for the state. If this government is as Lincoln said it—a government of the people, for the people, and by the people—then it is absolutely certain that it cannot be a government of the politicians, by the politicians, and for the politicians, because no two systems of government are more directly opposed than those. We want rest and peace. We want no foreign wars of our own seeking. However glorious it might be to become the bully of the world, we must postpone that gratification until we set our own house right."

Miscellaneous Missionary Expenses.

A correspondent recently inquired of the editor why \$120,000 is taken out of the annual missionary appropriations at the outset for miscellaneous expenses, and says that twelve per cent. seems to be a very extravagant amount to be expended before the work itself is reached. Now the fact is this: The Contingent Fund of \$20,000 is applied to the outgoing and home-coming expenses of missionaries in cases of emergency which are not provided for in the regular appropriations, for salaries, also, in some such cases, for purchase, rent and repairs of property, and for the relief of missionaries in the home work, so that this whole fund belongs properly within the appropriations for the sustenance of the missions.

Out of the incidental Fund last year the following items were paid:

Outgoing and home-coming expenses of missionaries and families	\$15,453
Salaries and allowances of missionaries	11,139
Furniture, drugs, rent, repairs, taxes, etc.	9,402
Traveling expenses of Bishops in visiting missions	2,771
For the Chile District in South America	5,000
For interest	25,000
	\$68,765

Supposing that these expenses should be about

the same the next year, and adding the salaries of the Missionary Bishops (\$12,000), and the Publication Fund, which pays for all the expenses of missionary publications which are not met by the receipts, and for printing and sending out of the Annual Report, and of a vast quantity of missionary information for the presiding elders and pastors throughout the connection, to the amount of \$10,000, and we have a grand total of \$87,845 which properly belongs to the work and is not at all to be counted in the expenses of administration. This leaves only \$32,152 as the expense of administration and everything else that is outside of the direct work of the Society.

Personals.

—Bishop Newman preached the University sermon at Cornell University, Sunday, Dec. 27.

—Rev. John Wier, dean of Philander Smith Biblical Institute, Aoyama, Japan, is returning to this country by way of China.

—Mrs. Daniel O. Harris has presented to the Methodist Historical Society of New York Bishop Asbury's cane, given by him to Rev. Daniel Ostrander.

—Mrs. Charles Parkhurst, wife of the editor, and Mrs. E. W. Boardman, of Somerville, are bereaved in the death of their mother, Mrs. Lucius Tyler, which occurred at Sharon, Vt., Dec. 24, of heart failure.

—The portrait of the late Henry O. Houghton, of the firm of Houghton, Mifflin & Co., ex-mayor of Cambridge, was presented by friends of the deceased to that city last week.

—Rev. Alexander Craig has been appointed by Bishop Andrews to fill the remainder of the year as the successor the late Dr. Sanford Van Benschoten as presiding elder of Paterson District, Newark Conference.

—Rev. Horace G. Day, D. D., will complete his pastorate of fifty years with the First Baptist Church, Hohenesady, N. Y., on Sunday, Jan. 10, and the church will celebrate the event with appropriate exercises, continuing through four days.

—It is announced in the daily press of New York that St. Paul's Church has extended an invitation to Rev. Dr. George P. Eckman, of Morristown, N. J., to become its pastor. Dr. Eckman is the son of Rev. Dr. J. G. Eckman, of Scranton, Pa., of the Wyoming Conference.

—Impaired health has caused Miss Anna M. Deutsche to retire from the superintendency of Bethany Hospital, Kansas City, Mo. She is succeeded by Mrs. Mary C. King, of the Chicago Training School. Mrs. King managed with great success the Des Moines Sanitarium at Lake Bluff last summer.

—Carlyle, in a letter written to Lockhart which appears in a Life of the latter just published, in speaking of his pecuniary condition, says: "I have dragged this ugly millstone Poverty at my heels, spurning it and cursing it often enough, ever since I was a man; yet there it tagged and lumbered on."

—Among the princely bequests of the late Hon. Henry L. Pierce of this city is \$100,000 to each of the children of his brother, Hon. Edward L. Pierce. The wife of Rev. Franklin Hamilton, of Newtonville, is a niece of the testator. Mr. Pierce also gave to the Methodist, Baptist, Congregational, Unitarian and Catholic societies of the village of Dorchester Lower Mills \$3,000 each.

—We are gratified to announce that Prof. W. T. Davison, D. D., has so far recovered from his illness as to be able to write a fresh paper in the series of "Religious Thought and Life in the Old World," which will appear next week. In his letter enclosing the contribution Dr. Davison writes: "I have been seriously, dangerously ill, but by God's blessing have rallied, and one of my earliest tasks during convalescence has been to make up arrears for you."

—In Wintport, Me., Dec. 24, at the residence of Mrs. C. R. Lougee, editor of the *Wintport Advertiser*, Rev. I. H. W. Wharf, pastor of the M. E. Church in Ellsworth, was united in marriage with Miss Lillian Mary Hardy, of Wintport, by Rev. J. P. Simonton, pastor of the bride, assisted by Rev. H. W. Norton, presiding elder of Bucksport District. After the ceremony a delicious lunch was served. Mr. and Mrs. Wharf were driven to Bangor to pass Christmas with relatives previous to going to Ellsworth. The bride is a member of the M. E. Church, possessing a rare combination of excellences, and is a graduate from the musical course at the East Maine Conference Seminary.

—Rev. A. E. Winship, in an interesting letter to the *Journal of Education*, thus pleasantly refers to Bishop Newman:—

"Among the traveling companions across the continent were Bishop J. P. Newman and wife of the Methodist Church, who, after eight years of episcopal residence at Omaha, with their real home life in Saratoga, are to reside officially in San Francisco, and his introduction to the new diocesan life was to be through a Thanksgiving sermon. Desire to hear what was sure to be a memorable patriotic utterance of a most congenial fellow-traveler, seasoned with curiosity to know whether any one would attend a New England Thanksgiving service in the most cosmopolitan city in the New World, took me to the church, which I found crowded to overflowing, while hundreds were turned away. What a sight! Flowers and tropical plants in limitless profusion, and such an audience as one rarely sees in any sanctuary. What a sermon! Culture, rhetoric, and oratory, travel, experience, and devotion contributed to one of the most scholarly and eloquent sermons for a public occasion to which an American audience is treated."

— Mr. Edward L. Keen, son of the late Dr. S. A. Keen, is one of three members of the staff of the Cincinnati Post who have been deputed by that paper as special correspondents to Cuba.

— Chaplain D. L. Lowell, U. S. A., has been retired on account of broken health. Rev. Allen Allensworth, a colored clergyman, has taken his place at Fort Douglas, Salt Lake City.

— Mrs. Lydia A., wife of the late Rev. B. F. Pease, of the Maine Conference, passed to her reward at 4 o'clock Christmas morning. Her death was hastened by pneumonia. A fitting obituary of this excellent woman will appear later.

— Hon. Hiram L. Sibley, an occasional contributor to our columns, a well-known Methodist layman of Marietta, Ohio, has been elected judge of the circuit court of Ohio by a large majority. He is a son of the late Rev. Ezekiel Sibley.

— Rev. Louis Albert Banks, D. D., of Hanson Place Church, Brooklyn, received from his people on Christmas a very fine silver service of five pieces, handsomely decorated and appropriately inscribed. Mrs. Banks was also the recipient of other valuable presents.

— Mrs. Mary Ann Robertson, mother of Mrs. Bishop C. D. Foss, and of the late Rev. Charles F. Robertson, who was Protestant Episcopal Bishop of Missouri, died in Peekskill, N. Y., Dec. 13, aged 84 years. She was for many years a member of St. Paul's Methodist Episcopal Church of Peekskill.

— The Woman's Missionary Friend says: "Mrs. Mary Stone and Ida Kahn, our Chinese M. D.s, were met at Kiu Kiang by large crowds of Chinese, who fired off thousands of firecrackers in their honor. The next day patients arrived and a temporary dispensary had to be immediately arranged."

— The Christian Work, commenting upon Mr. Moody and his services in New York, says: "Mr. Moody of 1876 and Mr. Moody of 1896 are two different men. At least he has not stood still. Not only has his style of preaching changed — his addresses are replete with a sententious wit and an aggressiveness which were absent from his preaching of twenty years ago when conducting meetings in this city — but he appears to have espoused the cause of the common people more specifically than he did in former years."

— A telegram to the New York Sun declares that Rev. E. H. Vaughn, of Dodge City, Kansas, after an ecclesiastical inquiry lasting four days, has been deposed from the pastorate of the Methodist Church at that place for lying. Previous to this trial Mr. Vaughn was charged with mixing in politics, particularly in that he made free silver speeches in the campaign. On this charge he was tried before an ecclesiastical court at Garden City, but acquitted, the court holding that a preacher's political creed is his own and that his flock cannot interfere.

— Rev. Dr. G. G. Saxe, a member of the Troy Conference, but for many years a resident in and about New York city, passed suddenly away to his "sure reward," Tuesday, Dec. 22. Dr. Saxe has been unable for a long time, because of a bronchial affection, to have pastoral charge of a church, and has been engaged in secular business connected with the Estey Co., makers of pianos and organs. His interest in the church has been uninterrupted and genuine. A man of calm judgment, judicious speech, and vigorous activity, he was a valued member of the board of managers of the Missionary Society for years. For about fifteen years he has lived in Madison, N. J., in close and delightful fellowship with the faculty and students of Drew Theological Seminary. He leaves a wife, two sons and a daughter. He was between 70 and 80 years of age.

Brieflets.

The date of Bishop Nind's engagement at Harvard should be Jan. 17, and not Jan. 10, as erroneously printed last week.

"Dearborn" is constrained to speak with frankness upon a subject of great importance to Chicago Methodism. His letter will be found on the ninth page.

Our London correspondent, in writing of "The Wesley Guild" (his letter will be found on the fourth page), shows that the mother church is struggling with a most serious problem — one which has been, and now is, painfully agitating American Methodism.

Some of the best workers in the Canadian Epworth League in Toronto are members of the legal profession. Eight lawyers, for example, are members of the executive committee (numbering twenty-five) which has in charge the local arrangements for the international convention which is to meet in that city next July.

The contribution on the second page entitled, "A Divided House," is a very pertinent, forceful and practical utterance upon the points considered. We are in accord with the convictions of the writer and commend his fearless and conscientious declarations.

A wealthy lady of Paris has presented a large home, handsomely furnished, valued at \$130,000, to the Young Women's Christian Association of that city. The same Christian woman also paid off the last remnant of the debt of the Young Men's Christian Association, amounting to \$1,000.

The Moody meetings begin in Tremont Temple, on Monday, Jan. 4, at 10.30 and 3, and will be continued in the same place until further notice. Mr. Moody will conduct no evening meetings anywhere, in order that there may be no interference with the usual work of the churches. We trust that the meetings will be made a subject of special prayer by the churches in this vicinity.

We are happy to present to our readers, on the second page, another contribution from Bishop Goodsell, who is spending the winter in Rome. It is one of the most interesting articles that we have ever read from his scholarly and attractive pen. Others are expected from the same source.

Between "looking up" and "lifting up" should be inserted "living up." It should not come first, for until one looks up to Jesus he cannot live on the high plane of love and duty. It should not come last, for personal rectitude is a most essential preparation for helping others. Example is more important than precept. That life is lofty which proceeds from pure motives, is conversant with noble thoughts, and despises base deeds. It has naught to do with so-called high station, with office and rank and title and power. The crowned assassin of Turkey is miles below the level of the Armenian martyr who refused to deny their faith. Living up is walking close beside Jesus, on the heights of principle and devotion, where the air is pure, the company select, and the employment sublime.

We are arranging for a series of eight sermons to be published as frequently as once a month, to appear under the general caption of "Modern Methodist Sermons." Selection of preachers will be made from the church at large and will soon be announced.

Canon Fremantle, in the new edition of his epoch-making volume upon "The World as the Subject of Redemption," makes a notable confession and speaks a hearty word of gratitude to his American readers in saying: "The book fell almost flat on this side of the Atlantic, and the publishers were at one time so much disheartened as to incline to give it up as dead. That these lectures have survived, and have any hope of doing the work for which they were designed, is entirely due to the kind treatment they have received in the freer atmosphere of America, where they have been both read and pondered and have stimulated thought."

Rev. Dr. James H. Hill is responsible for the allegation that there were 1,300 Congregational and 1,700 Presbyterian churches in the United States which had no additions to their membership on profession of faith last year. Mr. Moody, commenting on this startling statement, said "It ought to send a thrill of horror through the soul of Christendom." That declaration, while exceedingly humiliating, is not surprising to those who are familiar with the genius, spirit and purpose of the characteristic Congregational or Presbyterian church. As a rule there is no yearning for conversions or any effort to bring about such a result. If the cry of a genuine seeker for salvation were heard asking, "What shall I do to be saved?" it is feared that the ministers and officers of our sister churches would not only be surprised, but utterly unable to make a practical and adequate reply.

Bishop Foster is now carrying two volumes of his monumental works through the press — one upon "The Divine Attributes," and the other upon "Sin and Salvation." The four previously issued are: "The Prolegomena," "Theism," "The Supernatural Book," and "Creation." These volumes represent the work of the most vigorous years of his long student life. The best, in substance, that the Bishop has ever thought or said will be found in them. Here is the intellectual groundwork, the philosophy, the scheme of salvation, which has fruited in his greatest sermons. These books have, therefore, the making of preachers in them. For this reason we recommend that our ministers purchase them. Perhaps no man in the church is so greatly beloved by the preachers as Bishop Foster. It would greatly gratify him if his friends would secure these volumes, and it would also be a substantial advantage to him which he would gratefully appreciate. Brethren in the ministry, let us manifest our great love for our beloved Bishop by placing all of these volumes in our libraries. The books are published by Eaton & Mains, and may be ordered at any depot.

While the new Discipline is an improvement over the old one, it does seem a pity that the editorial committee, or some other competent authority, should not have been empowered to leave out a few things that have become thoroughly obsolete. Preachers are still earnestly urged to rise at four, which we are safe in saying, no one does, and very few could do habitually without committing a positive sin against their body and its necessities of sleep. They are commanded to meet the society, wherever practicable, every Sabbath day. By the "society" in this case is meant the church members apart from the congregation. So far as we know, this is a part of no American Methodist minister's work in modern times. On the 33d page the perusal of a book — the "Causes, Evils, and Cures of Heart and Church Divisions" — is recommended. Can any one tell us where a copy of that book can be procured? We are

told that our rules are not to be mended but to be kept, and we are desirous of observing them; but some of them certainly must be changed if there is to be impartial and rigid enforcement.

OUR CHICAGO LETTER.

"Dearborn."

THE most important event in Methodist circles during the past month was, of course, the annual meeting of the National City Evangelization Union. The society, which is much better than its name, met in the First Church on Friday, Dec. 4, and concluded its work on the following day. Most of the first day was taken up with reports from the various cities where unions are organized. These showed a healthy growth. The first local society to report was the Chicago Home Missionary and Church Extension Society. The secretary, Rev. A. D. Traveller, stated that since 1885 — the year of organization — some sixty churches, valued at \$643,750, had been erected and the membership had increased between nine and ten thousand. This includes Cook County, the field of the Society's operations. Of course, it is not to be understood that the Society is responsible for all this increase. The pastors and presiding elders and loyal laymen of this city have done something through the regular channels to help the church to keep pace with Chicago's marvelous growth. At present we have 17,506 members within the city limits, which is just about one per cent. of the population, and 91 church organizations. This does not include the German and Scandinavian churches, which would bring the total of church organizations up to something like 130.

The Chicago Home Missionary and Church Extension Society has done well in the suburbs, where a timely gift of a few hundred dollars often makes possible the erection of a valuable church edifice. It has also aided many struggling churches in the city which but for the Society's timely aid might have been obliged to close their doors. But the Society has not yet succeeded in grappling with the forces which war upon the city's life. There are sections in Chicago with populations numbering forty and fifty thousand where Methodism is not represented by even a mission room. And there is a suspicion, which among many Methodists has grown to a conviction, that the City Missionary Society has no real interest in the evangelization of these masses. This opinion is strengthened by not only the Society's indifference, but by its two years' opposition to Dr. Gray's work in the nineteenth ward, and which finally ended a year ago in Dr. Gray, on the advice of his board of managers, the majority of whom are Methodists, reorganizing his work on independent lines. This opposition seemed, in view of the hearty endorsement of Dr. Gray's efforts by the Rock River Conference, peculiar to say the least.

It must not be understood that the Chicago Home Missionary and Church Extension Society is not doing anything among the foreigners and the poor. It pays for housing the Italians whom Miss Johnson, with infinite pains, tact and devotion, has gathered together. For all the Italian work it gave last year \$1,066.88. For the four Bohemian churches in Cook County, with a membership of some 200, it gave, in 1895, \$3,378.79; for the French mission, with 15 members, \$1,568; for two Swedish missions, \$160; and for the Welsh mission, \$125. For all the foreign work in Cook County it gave, in 1895, \$6,278.57. It received from the Parent Missionary Society for that year's work \$3,100. Besides the foreign work the Society controls two churches which have a close relation to the floating population and the poor — Wabash Avenue and Halsted Street churches. Both of these have recently come into the hands of the Society, the first with a property valued at \$150,000, the second at \$60,000. Wabash Avenue Church was repaired last year at a cost of about \$5,000. Neither of these churches can be said to be successful. Wabash Avenue reports 60 members, 30 less than a year ago; Halsted Street reports 59 members, 33 less than a year ago. It is, perhaps, too early to judge of the outcome of the Wabash Avenue enterprise. Certainly, the earnest pastor is making a gallant fight against great odds. Ten years ago Halsted Street Church, which is located in a densely populated district on the West Side, had 250 members. In 1888 the membership had dropped to 150. Then it rose again, but for the last five years has steadily declined. It is a fine property and has a great field, but it does not prosper.

The Society's answer to these facts and to its apparent indifference to the overcrowded districts where the masses, among whom Methodism has always had its greatest triumphs, make their home, is that it has not the funds. This is, doubtless, true. Wabash Avenue Church should have at least \$5,000 a year. The failure at Halsted Street is not a financial one, however. Besides, it is believed by many that a too large proportion of the funds is given to the suburbs, which really complicates the problem by offering too strong inducements to our people to move away from the city churches and thus leave them stranded. The Society's evident purpose to build small churches where they are accessible rather than to encourage the erection of expensive edifices apart from the people is to be commended, but there are signs which seem to show that churches are sometimes built where they are not needed, and where they last, if they succeed at all, succeed at the expense of some other church. An observant editor of one of our official papers who visited Chicago some months ago was struck by what

seemed to him an evident weakening of Methodism by too much division.

But that aside, I am convinced that if the Society would take up, with an earnest and patient spirit, the evangelization of the masses, now shepherdless, their income would soon be doubled. Methodism in Chicago is rich and liberal. Our laymen are interested in the masses and would, I believe, generously respond if convinced that something would be done for those people for whose interest we would naturally suppose a missionary society exists. When not one-fourth of the charges in the two Chicago districts respond with any collection during the year for city missions, as was the case last year, there must be something radically wrong.

One would think from the communication sent out by the corresponding secretary that he, at least, comprehends the duties of his Society. In a statement made a few weeks ago a paragraph occurred which, if it means anything, surely pledges the Society to a larger outlook. I quote it verbatim: "In its operations the Chicago Home Missionary and Church Extension Society proposes to provide for every department of church and proper social life, from the infant-class to the aged girl, from the rented hall to the elegantly furnished church, from the lowest strata of human society to cultured, refined and intelligent clerks and business men who reside in the growing portions of our great city. It is Godlike in its sweep; born of the genius and spirit of Christ, it embraces all classes." The reference to the Godlike sweep might seem to show that the author expects that ultimately his Society may operate beyond the confines of Cook County. Without anticipating that day, may it not be asked if the Society will respond to the secretary's reference to "the lowest strata of human society?" If it will, it may be sure of a liberal response.

Coming back to the National Evangelization Union, it is a pleasure to record that the reports from New York, Boston and Cincinnati demonstrated that the societies there have some conception of what the evangelization of a city means. Dr. North's mastery of the city problem, so called, was apparent to every one who heard his thoughtful report and more informal addresses. Every one was charmed with Mr. Littlefield, your secretary from Boston. His printed circulars and verbal reports showed that he had more than a formal acquaintance with the results of the scientific investigation of municipal problems. The reports and remarks of M. Swadener of Cincinnati, O. M. Boswell of Philadelphia, and R. S. Pardington of Brooklyn, were of the greatest interest. Dr. Gray's paper on "How to Reach the Slums" was listened to with much interest and satisfaction.

The Methodist Social Union held its annual meeting in one of the Y. M. C. A. rooms on the evening of Dec. 8. There was a good attendance, especially of laymen. The treasurer reported over one hundred dollars on hand for the work of the coming year. Though less than 200 had become active members of the Union, the interest in its work seems to be steadily growing. It has a wide field, but will have to be actively and persistently pushed if it is to become truly representative of Methodism in this city. It was the general conviction of this truth that gave the presidency of the Union to Rev. J. P. Brushingham, the popular pastor of Fulton Street Church. Mr. Brushingham was vice-president of the Union last year and did most efficient service. He has already taken hold of the work with his characteristic zeal.

The new program committee of the Preachers' Meeting demonstrated its peculiar fitness last Monday by securing Professor Tomlins, whose reputation is world-wide, to give an address on "The Relation of Musical Art to Religion." The Presbyterian ministers adjourned their regular morning meeting and came over to First Church in a body. After a few introductory remarks Mr. Tomlins proceeded to illustrate his subject by an indescribable analysis of Handel's Messiah. When he reached the "Hallelujah Chorus," the brethren spontaneously joined in the response. The scene will not soon be forgotten. It seemed that the "day of the Lord" had come. When Professor Tomlins sat down Dr. Herriek Johnson, president of McCormick Seminary, sprang to his feet and said: "I am thankful to God that for twenty-five years we have had Mr. Tomlins with us. He has been one of the strongest uplifting forces. He has spent his life and all his efforts and virtually has sacrificed himself to the cause of art in such a way as to make it useful to Christianity." He then proposed that the whole audience rise and say amen to that sentiment, which it did with true Methodist fervor. He himself followed with a hallelujah that might have been heard a block away.

There seems to be a revival spirit pervading many of the churches, and already encouraging additions have been made since the Conference session closed. Most of the pastors are planning for special services to begin with the Week of Prayer.

The annual meeting of the Rock River Conference Epworth League met, as announced in my last letter, at Centenary Church on Nov. 19 and 20, with a very general attendance. It was a most interesting and inspiring service.

The proceedings of the College Presidents' meeting at Evanston you have already given to the public. The only thing which provoked newspaper comment was Dr. Payne's vigorous arraignment of foot-ball.

The Sunday School.

FIRST QUARTER. LESSON II.

Sunday, January 10.

Acts 2: 1-13.

(Study also verses 14-31.)

Rev. W. O. Holway, D. D., U. S. N.

THE HOLY SPIRIT GIVEN.

I. Preliminary.

1. Golden Text: They were all filled with the Holy Ghost. — Acts 2: 4.

2. Date: A. D. 33, ten days after the Ascension. Pentecost probably occurred on Sunday. Counting forty-nine days (seven weeks) from the end of Saturday, the 16th of Nisan, would bring the fiftieth day on Sunday; hence the festival has been perpetuated in the Christian Church as Whitsunday (Smith); "it was the ancient belief of the ancient Christian Church that the pentecostal day was Sunday" (Wordsworth).

3. Place: Jerusalem.

4. Connection: The election of Matthias to the apostleship in the place of Judas (Acts 1: 15-26). Nothing further is known of Matthias beyond his election.

5. Home Readings: Monday — Acts 2: 1-13. Tuesday — Acts 2: 14-31. Wednesday — John 14: 15-26. Thursday — John 16: 13-15. Friday — 1 Cor. 3: 16. Saturday — 1 Cor. 12: 1-11. Sunday — Gal. 5: 16-25.

II. Introductory.

Ten days had passed, and the apostles still waited on their knees. "The promise of the Father" had not yet been fulfilled. Day after day they had gathered in the upper room with longing hearts, and day after day their fervent and united prayers had brought no blessing. In the intensity of their hunger for the baptism of power, all selfish purposes and hopes had been forgotten, and the vision of the expected material kingdom had faded from their minds. Pentecost had dawned, and Jerusalem was crowded with devotees from every part of the world; but the followers of Jesus had something more engrossing to think about than the festival of the first fruits. Early in the morning, with a desire sharpened by delay, with an agreement touching "the one thing" which in itself assured success, they assembled, and the concordant prayer again went up. Suddenly the answer came — first, "a sound," a mysterious sigh, like the rush of the wind in its might, and yet the air was motionless, sweeping downward, filling the room and the house; and at the same moment a dazzling flame, parting and distributing itself over each bowed head, where it gleamed tongue-shaped — fit symbol of that Spirit whose comings and goings are like the wind, blowing as God wills, whose sound we may hear, but whose path we cannot trace; and of that inward fire which not seldom "makes the stammering tongue of the ignorant to utter words glowing with inspiration." And with these external signs came the inner illumination and power. "They were all filled with the Holy Ghost," and, to enable them at once to enter upon the great commission to preach the Gospel to every creature, "they began to speak with other tongues, as the Spirit gave them utterance."

The "sound" was heard beyond the precincts of the house where the disciples were gathered. Public attention was quickly attracted. The crowds hurrying through the streets to the temple service turned aside to inquire into the meaning of this mysterious "sound." They made their way into the house and up to "the upper room;" and there, to their great astonishment, they saw a company of people whose faces shone with a wondrous light, and who, carried beyond themselves in a sort of ecstasy, were praising God with tongues intelligible to every alien Jew or proselyte then visiting the great city. Those from the East — the Parthian, the Mede, and the Elamite, dwelling beyond the Roman Empire — the resident in far-off Mesopotamia, those living in the various provinces of Asia Minor, visitors from across the Mediterranean from Egypt and Cyrene, even those from Rome, travelers from Crete and Arabia — it mattered not from what remote district, drawn by the instincts of devotion, they had come to the solemn festival — each and all, to their utter amazement, heard the mighty works of God proclaimed by these Galileans in tones and accents which they perfectly understood. It made some of them wonder; it made others mock. "God-drunken men," as the Germans phrase it — men intoxicated with the new wine of the Spirit — was a novelty under the sun. To these orderly spectators these ecstatic praises and uncontrollable gestures and inexplicable fluency seemed like the wild ravings of fanaticism; or perhaps their tongues had been loosened by another and more sensuous element — they had been imbibing too freely of the sweet wine used at the feast.

III. Expository.

1, 2. Day of Pentecost — the fiftieth day from the second day of the Passover; one of the

three great feasts which required the attendance at Jerusalem of every male Jew; called, also, "the day of first fruits" (Num. 28: 26), and also "the feast of harvest;" called, also, by the later Jews, "the feast of the Law," because it was supposed to commemorate the giving of the law by Moses seven weeks after leaving Egypt. Its original purpose was the offering of first-fruits as a thanksgiving for the harvest. Was fully (R. V., "was now") come. — It had fully dawned; the time was early in the morning. All with one accord (R. V., "all together") in one place — not the apostles merely, but the one hundred and twenty mentioned in the preceding chapter, including the women. The place was "the upper room" in which the disciples gathered after the Ascension. Plumptre suggests that they had probably spent the night in prayer, following the example of devout Jews who used to solemnize the vigil of Pentecost by a special thanksgiving to God for giving His law. Suddenly — without premonition. A sound. — We are told what it was like, but the sound itself was indescribable. Farrar thinks it was the *Bata Kol* ("daughter of a voice"), the voice of Jehovah, which was heard speaking to Jesus on one or two occasions, and which was likened by some to thunder. From heaven. — Its source was unmistakable. It came down — did not sweep across. As of a rushing mighty wind (R. V., "as of the rushing of a mighty wind"). — It was not wind, but it resembled it. This unaccountable "sound" fell like a heavenly gust or tornado, but the air was calm. It was felt throughout the house and perhaps for quite a radius around it. Our Lord used the same Greek word for both "Spirit" and "wind" in His conversation with Nicodemus.

3. Appeared upon them cloven tongues like as of fire (R. V., "tongues parting asunder, like as of fire") — "a shower of fiery tongues," distributed over the head of each from a common source (Wordsworth, Cambridge Bible, Owen, Plumptre, and others). Whedon maintains that each tongue was "cloven," and that there was no distribution from a common centre. The tongues resembled fire, but were not fire. They were "the phenomenal emblem of the invisible Spirit, His divine essence, as it were, made visible" (Whedon). Alford notices that the "sound" was "the Spirit's symbol to the ear," and the "fire" His symbol to the eye. It sat upon each — the Spirit, as symbolized by the tongue of flame. All present shared in this startling manifestation. How long it "sat" we are not told, but sufficiently long to show that it was not a momentary flash. The tongue shape signified the instrument by which they were to spread the Gospel; not by the sword, but by "the word of their testimony." Says Arthur: "It was 'a tongue of fire' — man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power." Rabbinical writers assert that halos, or other shapes of fire, were sometimes seen above the heads of distinguished rabbis.

4. All filled with the Holy Ghost (R. V., "Holy Spirit") — not merely influenced, but "filled;" every faculty of their individual beings touched, pervaded, by the Spirit Divine, so that the effect was an ecstasy of love, joy and praise, together with the extraordinary endowment for the time being of the power to communicate their feelings in various dialects. Before this momentous hour it had been said of others that they were filled with the Holy Spirit (Elizabeth, Zacharias, John the Baptist, and others), but never had the Spirit fallen upon an entire assembly before; never had He been bestowed in the plenitude of His graces, as the abiding Comforter, Strength and Guide. Evidently the advent of the Spirit on this occasion marked an era, a new dispensation in human history. Began to speak with other tongues. — This "polyglottal" miracle is variously interpreted. The common, natural view, that the disciples were temporarily, divinely, empowered to speak in languages utterly unknown to them before the praises of God, has never been successfully controverted. That the gift was not a permanent one — that, for example, "the gift of tongues" spoken of in Corinthians was a different thing entirely from this extraordinary gift at Pentecost, and that the apostles were not, on this occasion, endowed with the power to preach the Gospel among the nations in languages which they had not acquired — is clearly shown by Farrar in his "Life of St. Paul." "The gift, in short, was a mere sign, not lasting beyond the present occasion, and not a gift bestowed for future use" (Alford). Whedon conjectures that the miracle was in the hearing, not in the speaking; that, just as, according to tradition, the one self-same voice at Sinai was audible and intelligent to every man of all the seventy dialects of the world, so it might have been on this occasion: "the speaker's organs furnished the vocality which the Spirit shaped, and, as it were, translated into each hearer's native tongue."

The voice they uttered was awful in its range, in its tone, in its modulations, in its startling, penetrating, almost appalling power; the words they spoke were exalted, intense, passionate, full of mystical significance; the language they used was not their ordinary and familiar tongue, but was Hebrew, or Greek, or Latin, or Aramaic, or Persian, or Arabic, as some overpowering and unconscious impulse of the moment might direct; the burden of their thoughts was the ejaculation of rapture, of amazement of thanksgiving, of prayer, of impassioned psalm, of dithyrambic hymn; their utterances were addressed not to each other, but were like an inspired soliloquy of the soul with God (Farrar).

5-8. Dwelling at Jerusalem — both pilgrims and residents. Devout — men who feared God,

and, like Simeon, were waiting for "the consolation of Israel." Out of (R. V., "from") every nation. — At this time the Jews were found in every nation and city. They were almost omnipresent. When this was noised abroad (R. V., "when this sound was heard") — the sound that resembled the wind; it was heard all through the neighborhood, and, many commentators suppose, through the whole city. Multitudes came together. — Probably the sound, in its intensity, was so heard by the passer-by as to identify the house; others running from a distance would find this house especially thronged and the centre of a growing excitement. Were confounded — at the divers tongues mentioned above. It is not supposed that each inspired disciple spoke several languages, but that "each spoke some one so that all were heard" (Abbott). Are not all these Galileans? — uncultivated, provincial men, mostly from Galilee? The spectators talk to one another in their perplexity and surprise. It was perfectly unaccountable to them that such rude, ignorant peasants could speak foreign tongues and dialects, so that a Persian Jew heard Persian, an Egyptian Coptic, etc. The wide dispersion of the Jews is shown in the following catalogue of fifteen nations or dialects, beginning in the remotest east and sweeping to the west and south.

9-12. Parthians — dwelling in the wide region extending "from India to the Tigris, and from the desert of Khiva to the Southern Ocean" (Cook). Medes — from west of Parthia, south of the Caspian Sea. Elamites — the Babylonian district. These divisions thus far named comprised portions of the old Persian Empire, where Shalmaneser (B. C. 721) settled the ten tribes at the first captivity. Mesopotamia — between the Euphrates and the Tigris, the early home of Abraham, and the district where Nebuchadnezzar (B. C. 606) settled his victims of the captivity. Judea — probably mentioned because the home language was spoken by Galileans besides the foreign tongues. Cappadocia, Pontus, Asia, Phrygia, Pamphylia — five provinces of Asia Minor. The "Asia" in this list was not Asia Minor, but was known as "proconsular Asia," the section on the west coast of Asia Minor, having Ephesus as a capital, and embracing the district where "the seven churches" were located. Egypt — Ptolemy Lagus (B. C. 320) carried inhabitants of Jerusalem to Egypt. When this book was written, about two-fifths of the population of Alexandria were Jews, having an ethnarch (governor) of their own. The Greek version of the Old Testament (the Septuagint) was made in Alexandria. Libya about Cyrene. — Libya was the name of the district (west of Egypt), and Cyrene was one of its chief cities; a fourth of the population of the latter were Jews, and, like other foreign Jews, had a synagogue of their own in Jerusalem. Strangers of Rome (R. V., "sojourners from Rome"). — Rome, too, was largely peopled by Jews. Jews and proselytes — applied to all the nationalities preceding; some of these foreigners were of Jewish descent, and some were converts from heathenism. Cretes (R. V., "Cretans") — now Candia, an island in the Mediterranean. Arabians — Ishmael's descendants, dwelling between the Red Sea and the Persian Gulf. Speak . . . the mighty works of God — different tongues, but one theme — "thus offering to God on this the birthday of the new creation the homage of all nations, the hallelujah of the human race" (Gloger). What meaneth this? — a vivid picture of their amazement.

13. Others mocking — "worldly, irreligious mockers, either profane in character or bigoted Judaists, and so hostile to Christianity" (Whedon). Full of (R. V., "filled with") new wine — the exhilarating (but not intoxicating) sweet wine, or must. "Lightfoot suggests that this explanation came from those who, knowing no other language but their own mother tongue and not understanding what the apostles said while they were speaking in foreign languages, thought

they said nothing but mere babble and gibberish" (Abbott).

IV. Inferential.

1. Don't be disheartened at delayed answers to your prayers. "Though it tarry, wait for it." If you are turning any promise of God into prayer, be sure that the promise will be fulfilled. Prepare your heart for it, and let your ardor grow at seeming denial. The blessing will be all the richer and larger for the delay.

2. Believe in the Holy Ghost. Don't be content with His occasional influences merely; seek His abiding presence and fullness. Remember that He alone can regenerate, sanctify, comfort, guide, energize — that love, joy, peace, long-suffering, and all the goodly catalogue of the graces are His fruits and His alone. He is still the precious and crowning "promise of the Father" to every one of us. If we desire power with God, power with man, power over the flesh and self, we can find it only in this heavenly baptism. More willing is the Father to bestow this gift upon us than "earthly parents to give good gifts unto their children."

3. When the blessing comes, and you find it hard to control your elation, and your tongue becomes fluent with joy and praise, don't be troubled at worldly criticisms or coarse surmises. "Be ever ready to give a reason for the hope that is in you." Count it your highest privilege to be a witness of what Christ has done for you.

V. Illustrative.

1. Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came,
And darted to its place of rest
On some meek brow of Jesus blest.
Nor fades it yet that living gleam;
And still those lambent lightnings stream;
Where'er the Lord is there are they;
In every heart that gives Him room
They light His altar every day
Zeal to inflame and vice consume.

(Keeble.)

2. This first Pentecost marked an eternal moment in the history of mankind. Undoubtedly in every age since then the sons of God have, to an extent unknown before, been taught by the Spirit of God. . . . The New Dispensation began henceforth in all its fullness. It was no exclusive consecration to a separated priesthood, no isolated endowment of a narrow apostolate. It was the consecration of a whole church — its men, its women, its children — to be all of them "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" it was an endowment, of which the full, free offer was meant ultimately to be extended to all mankind. Each one of that hundred and twenty was not the exceptional recipient of a blessing and witness of a revelation, but the forerunner and representative of myriads more. And this miracle was not merely transient, but is continuously renewed. It is not a rushing sound and gleaming light, seen perhaps only for a moment, but it is a living energy and an increasing inspiration. It is not a visible symbol to a gathered handful of human souls in the upper room of a Jewish house, but a vivifying wind which shall henceforth breathe in all ages of the world's history; a tide of light which is rolling, and shall roll, from shore to shore, until the earth is full of the knowledge of the Lord as the waters cover the sea (Farrar).

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League Prayer-meeting Topics

Rev. Matthias N. Kaufman, Ph. D.

FIRST QUARTER.

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4: 13.

"The Gospel in Isaiah."

What a grand study this will be! The word "gospel" always has a joyous ring. It bursts upon one like the music of a sunrise. What an appropriate theme for the first quarter of a glad new year! In the rich symphony of Isaiah's prophecy the good tidings swell into sweetest harmonies.

1. *Isaiah*. What a lofty son of earth! In human literature he holds highest rank. Tradition says he was of the royal family, his father being a brother of King Uzziah. In any case it is certain that he spent many years at court during the reign of at least four rulers.

2. *A Prophet* is an interpreter of divine teachings. Not necessarily a "foreteller" of future events, but always a "forthteller" of reliable truth. He is intimate with Heaven, and consequently a commanding authority among men. More than a mere trumpet through which God speaks, he is a man through whom He makes revelations. Hence a prophet's writings take on the coloring of his natural characteristics.

3. *Isaiah's Prophecy*. This is a beautiful work of Hebrew composition—"upon the whole, the most wonderful book of the ancient world." The style is elevated and dignified and often rises to incomparable grandeur. In this book two great distresses of the church are referred to—the invasion by Sennacherib, occurring in Isaiah's time, and the captivity in Babylon which took place much later. In the New Testament we find more quotations from Isaiah than from any other author. His references to Christ are so numerous and explicit that he might almost be regarded as an apostle rather than a prophet.

January 3—A Gracious Invitation. Isa. 55: 1, 2, 4, 7.

To what? To accept a magnanimous offer. Of what? A great salvation. More than a score of years ago a daring whale ship ventured among the ice floes of the polar sea. There she found a brig entirely deserted by her crew, which, like the ship of the "Ancient Mariner," had glided into that silent sea. Through most hazardous effort the brave discoverers brought their prize into port. Soon, however, the news spread that the stanch ship, which for two years had drifted among the icebergs without a living soul within her open sides, had belonged to an English fleet, sent out by the British Government to rescue Sir John Franklin. Now what should be done with this waif? Our Republic was not long in deciding, and her decision was grandly beautiful. In every minute detail the ship was restored. From stem to stern her appearance was renewed. Not one necessary article was left unsupplied on deck or in cabin. Then the costly gift was sent across the ocean and with becoming courtesy offered to the English nation. The glory of this kindly act belonged only to America. Not an English hand had been raised for the rescue; not a farthing had been provided for her restoration. It was our navy alone that manned and officered her for the voyage home. What could England do? She had only one option, and that was to accept the salvation and restoration as a generous gift. What a symbol of God's work for us! What a type of the easy way in which we should accept it!

"It is God, His love looks mighty,
But is mightier than it seems.
'Tis our Father; and His fondness
Goes far out beyond our dreams."

CONSIDERATIONS.

1. Although the invitation was originally addressed to the busy captives in Babylon, yet it has a sweep so wide as to include all people.
2. It is given with special aim to arrest attention, as is shown by the exclamation, "Ho."
3. It is addressed to the hungry, thirsty, needy, whose souls are perishing in sight of ample supplies.
4. It is symbolized by water, the reviving principle; wine, the stimulating; and milk, the nourishing.

STEPS.

Determination to accept.
Sin forsaken and shunned.
Pardon asked and accepted through faith.
Full and cheerful consecration made.

The invitation is God's pledge that He will (a) Forgive the sinner; (b) Order the non-execution of sin's penalty; (c) Break sin's dominion over the soul; (d) Supplant the love of sin with love of holiness.

"Souls of men! why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts! why will ye wander
From a love so true and deep?"

"There is grace enough for thousands
Of new worlds as great as this;
There is room for fresh creations
In that upper home of bliss."

January 10—The Sure Word of Promise. Isa. 65: 24; 30: 19; Psalm 106: 42.

Scriptural points of the compass: North—The Scriptures are frigid in their attitude toward wilful and persistent sinning. South—They are genial, fragrant and full of sunshine toward penitence and obedience. East—God's Word is searching as the light and radiant as the morning sun as it climbs towards meridian splendor. West—It is cyclonic in dealing with vice, but electric and invigorating to all manly virtues.

THE DIVINE ARRESTOR.

The mineral known by this name is composed of hornblende and pyroxene, and is a sure check to destroying flames. Thus with God's Word. It is composed of the hornblende of His inextinguishable pledge and the pyroxene of man's ability to meet the conditions upon which each pledge will be redeemed. Doubt and hatred blaze against it, but it is incombustible—able to withstand all the flames of time and the judgment fires of the last day.

OBSTACLES.

Why do we not launch more fully upon God's great Word and sail a more quiet sea of implicit trust?

Because of (1) our moral distance from God; (2) the guilt of our stolid indifference; (3) the selfishness of our petitions; (4) the feebleness of our faith; (5) want of a vivid sense of life's grandeur.

How may hindrances be overcome?

By (1) a determined resolution to tear away from them; (2) by true penitence for sluggish negligence; (3) by much praying until truly possessed of the real spirit of prayer; (4) by ever clothing our petitions with that submissive spirit which cries, "Thy will be done."

GOD'S METHODS.

1. These are most kindly in their assistance to a plane of loving trust. These methods are sometimes very severe, but they are all applied in the utmost tenderness. It is only by trial, affliction and chastening, oftentimes, that He can lift us to altitudes from which we may mount the skies. Classical myth tells us that Prometheus, being unable to escape from his imprisonment on the island of Crete, made wings for himself, by means of which he flew over into Italy. Christians must do likewise. When earthly means fail, they must rise to celestial appliances. The prayer of faith and unflinching trust in the sure word of promise are the wings of soul deliverance.

January 17—The Wells of Salvation. Isa. 12: 1-6.

This short chapter is a beautiful canticle. It is more lofty and deeply spiritual than Moses' outburst of praise found in Exodus 15. The seer passes down the years and beholds Israel having exchanged the rivers of Babylon for the slopes about Jerusalem. He rejoices not over a temporal good, but because of spiritual gains. These are,—

1. Because the anger of the Lord is turned away and peace is restored (verse 1).
2. Because God is their salvation (verse 2).
3. Because of being allowed to draw water from salvation's wells (verse 3).
4. Because God's name is exalted (verse 4).
5. Because of His excellent works (verse 5).
6. Because of His manifest greatness among the people (verse 6).

In Madagascar there is a curious tree. It grows in the desert and takes the place of a well. If an opening is made four or five inches deep into the thick, firm end of the stalk of the leaf, there will gush forth a stream of pure, clear, sweet water. Thus in the desert of life God supplies for His children wells of salvation in some most unlikely places. For most of us, however, the water of life is easily drawn; the well is prepared and full of sparkling refreshment. We have only to supply the windlass of faith in an atoning Saviour, the rope of persistent and intense desire, and the handle of obedient action.

FULL DRAUGHTS.

Many people live as if they were only to receive a little water of life down here, just enough to keep barely alive till they enter heaven's gate, and after that they are to be fairly overcome with the abundant flow. Now that is a very mistaken idea. Here and now we may draw till our thirst is slaked. These full draughts are: (1) absolute pardon of sin; (2) entire deliverance from the bondage of sin; (3) complete rescue from the reigning power of sin; (4) continual conquest over evil through divine help; (5) abounding joy even in the midst of grief and chastisement.

Are we supplied with full draughts continually, or are we living along on a few drippings? At St. Peter's in Rome may be seen monuments to James III., Charles III., and Henry IX.—kings of England. The influence of these potentates was little felt in their own land; they had the name to reign, but they never realized the design of their faith. Are any of us in the same condition? How strange that we should consent to merely exist when powerful pulsations of divine life might forever surge through our whole being!

January 24—(Day of Prayer for Colleges) The Highway of Holiness. Isa. 35: 8-10.

This topic is taken from one of the most charming chapters in the whole Bible. I know of nothing in literature that sets forth so invitingly the real joys and triumphs of a holy life. It is finely realistic. Language is so constructed that it could not be debased into painting a sinful career as attractively as Isaiah has here pictured

the career of purity. Read these ten verses again and again. Catch their spirit. Realize their deeper and higher meaning. Then will you have a fair conception of that holiness which is absolutely essential to true blessedness. It is a splendid description of God's people in assured prosperity, delivered from all their foes, without and within. College students may find here very wholesome instruction and great inspiration in pursuit of their loftiest ambitions. And what is the loftiest possible ambition? It is not to say something marvelous, nor to possess vast wealth, nor to win brilliant victories, but to be some one like unto God; to achieve a splendidly developed personality. What can be loftier? Conscious being in the matured growth of all its normal possibilities is the summum bonum. Beyond this it is impossible for any human being to aspire. To this towering summit there is,—

1. A way. Man is not flung out into a wild wilderness and left to himself. He lives in a cosmos, not in chaos. He inhabits an orderly universe. So constituted is he that he may fall into harmony with that order, be lifted by it, and borne forever along the right path. If he so wills, he may be an aimless wanderer; but it will be in stupid opposition to the divine purpose in his creation.

2. This way is prepared, specially prepared, for all who deliberately choose what is best. Every stream is bridged, every mountain tunneled, every obstruction removed. It is just fitted to the traveler's feet. Here he may run and not be weary.

3. It is a plain way, a high-way, thrown up so prominently that all who wish may unmistakably find it. Many mysteries lie all about us, but the path of duty need never be very obscure; nor is it obscure to him who is determined to do God's will, whatever it may cost.

4. It is a protected way. There is only one safe place for volitional creatures, and that is the freely chosen post of duty. It has been truly said that the safest place in all the world for Daniel on that memorable night was in the lion's den. His fidelity to conscience and to God brought him there.

5. It is all summed up in one word—the way of holiness. To young people this may seem like a stern word, rigid and relentless; but in reality it represents a quality out of which springs everything that is richest, sweetest, purest, brightest. Holiness excludes only harmful, destructive things. It includes every element of beauty and fragrance, music and light.

FOOTPRINTS.

1. All real greatness has its roots in goodness.
2. Whatever vile pictures, low imaginations, debasing desires, licentious indulgences, are admitted into the soul, must hinder progress along this highway, if not throw one entirely out of it.
3. He who walks here must grow manlier, stouter, more majestic, and at the same time wealthier in all that enriches life.
4. "Holiness and happiness are always in indissoluble connection. Yes, holiness is felicity itself."
5. The highway of holiness is ever flooded with heaven's own light and love and bliss.

January 31—The Temporal Blessings which Follow Christianity. Isa. 60: 17-23.

The glory of Christianity is its recognition of man in all the entirety of his manifold being. It has overlooked nothing that is valuable in his existence. It has produced ample supplies for all his conceivable wants. So great is man, made in God's image, that divine forethought was busy planning for his welfare millions of ages before he was created. So great is he, that most minute and perfect provision has been made for his smallest interests. True, Christianity is most concerned with man's eternal salvation; but his temporal well-being is not underrated. Observe,—

1. It is a well-known fact that Christian nations are much the wealthiest. The tourist through countries farthest removed from Bible influences can readily detect signs of poverty, especially among the masses.
2. The food of Christian peoples is much more plentiful and wholesome and palatable than is found among those who have not come under Christian influence.
3. Their raiment as a rule is better and more suitable for its purposes. Multitudes, in fact

the millions of earth outside Christian lands, are very poorly clad.

4. The houses and homes of Christian countries are incomparably superior to those where Christ is unknown. Not only is this the case externally, but within the family circle the sweet amenities and gentle courtesies and enriching affections are of the purest quality known to earth.

5. The art, science and literature produced under Christian inspiration are such as instruct, please and elevate the race. In short, Christianity creates conditions most favorable to man's best enjoyment of all temporal good. When very poor people are converted, they almost invariably improve their financial circumstances. True religion induces those practices and instills those principles which are favorable to thrift and prosperity. Christianity is destined to sweep poverty from the face of the earth.

ILLUSTRATION.

"The red Kafr, as the heathen is commonly termed, contents himself with a covering of a blanket well smeared with red ochre and worn until it can be worn no longer. Christianity bests at once a sense of propriety which requires decent clothing, and the whole family of the Christian Kafr is distinguishable from the family of a heathen Kafr in this respect. The red Kafr is satisfied with a hut consisting of a single room, in which privacy is impossible; the Christian influence awakens the desire for a separation of the sleeping chamber from the outer room, and thus entails either a much larger hut or the erection of a square house. Similarly, the red Kafr has no desire for the education of his children and no regard for books; while the Christian Kafr is under influences which continually urge upon him the importance of education."

Thus it is evident that Christianity not only fits a man for heaven, but qualifies him to make the best possible use of all temporal things. It blesses him in time while it is training him for eternity.

Providence, R. I.

The Romance of Fact.

Bishop Hurst, in his address upon Methodist Missions in Europe at the meeting of the Missionary Committee gave the two following bits of missionary romance that ought not to be lost:

In 1846 in a little mission hall in Cincinnati an underpaid but keen-eyed German Methodist minister was preaching the Gospel. On the very front seat was another young German, busily taking notes from the announcement of the text. After a time this young man couldn't guide his pencil, for it danced up and down the paper irregularly. He couldn't see the page, for his eyes had a strange dimness over them. He knew not why it was so, but he was weeping profusely. At the close of the sermon he went to the preacher, and told him that something was troubling him exceedingly, and it seemed to him that he was under the control of an unknown power. The preacher knew at once what it was. With tenderness he said: "I think God's Spirit is striving with you." Again and again the young inquirer came, and for him and with him the preacher prayed, till finally he came out into "the glorious liberty of the children of God." Who was the preacher, and who was the young man? The preacher was Rev. William Nest—now venerable and living still among us—the founder of German Methodism in America. The young man was the secretary of an infidel club who had come to take down the sermon, and then, going back to his fellows, make merry as he riddled it to pieces. But God had other plans for him. Three years later we see him before the Missionary Committee in New York, pleading with the brethren to send him to Germany. He cared not for money—only authorize him, and he would go. So he went. His name is Ludwig B. Jacoby, the immortal founder of Methodism on the continent of Europe, and the first one to establish Sunday-schools of any kind in Germany. Now in Germany and Switzerland alone there are three great Annual Conferences. "What hath God wrought!"

The origin of Martin Institute, a Methodist Theological School in Germany, is another notable instance of God's mysterious working. During the civil war Mr. John T. Martin, of Brooklyn, N. Y., furnished our Government with clothing for the soldiers. At one time his unpaid bill was about \$5,000,000. He became somewhat anxious, and thought that unless he had money soon he could not continue to advance the army goods. He secured three men to go to Washington with him and help him with his case before the authorities. The three men were James G. Blaine, John J. Raymond of the Times, and Theodore Tilton of the Independent. They agreed to meet him the next day at 8 o'clock in Jersey City. The hour came. Mr. Martin was there, but his three friends did not appear. Sadly he started for Washington alone. Reaching the Capitol, he went through long lines of people with a good deal of assurance till he stood face to face with the Treasurer. He presented his claim. It was vouched for and approved, and he went away with a draft for the amount due him. As he was leaving the office he met the three bearded gentlemen. Not being in a frame of mind to talk much with them, he simply said, "Good day, gentlemen," and passed on. When he reached Brooklyn, he said to himself: "Now, I've saved just \$50,000 by the neglect of those men to appear. I was to have paid them that sum to help me. I know the Methodist Church wants that amount for a school in Germany, and they shall have it." He at once wrote his check, sent it to the proper authorities, and so established Martin Institute.

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THE GENUINE "BROWN'S BRONCHIAL TROUBLES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

In Acts 8: 2, where it says, "Devout men carried Stephen to his burial," many readers miss the special significance of the statement. The word rendered here "devout" (occurring only three times, Luke 2: 25, Acts 2: 5 and 8: 2) means primarily to take hold with carefulness and reverence and fear, and always indicates the specially Jewish or Old Testament type of piety which has in it more of fear than love. There is no question but that it refers in this third place, as in the two others, not to Christian brethren, as might at first be thought, but to devout Jews who had not yet accepted Christ and possibly never did, but who wished thus to show their abhorrence of the bloody deed and their condemnation of the whole spirit which thus manifested itself. It required some courage to do it, and it exhibited a nobleness of mind which has not been always seen among Christians.

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Chemists, New York.

The Conferences.

(Continued from Page 1.)

evangelistic plan, hoping for the active and hearty co-operation of all the brethren. Look for the announcement of the committee.

At Auburn the people are pushing the law enforcement campaign under the vigorous leadership of the persistent pastor, Rev. J. N. Bradford; and the town authorities, having now ordered each of the eighteen drink-houses to close at once, are moving for the punishment of the owners of the buildings in which these past-holes have been kept, as well as for the collection of the forfeited bonds of arraigned dealers.

At Amesbury the union revival meetings, under Evangelist Scholiver, have been very successful, 150 having decided for Christ. Our church was in excellent working order, having been received on probation and 2 by letter just before the coming of the evangelist, so enabling our people to undertake and do their full share in the work of soul-winning. Continued and increasing prosperity is earnestly expected by this band.

At North Chester there is good and growing religious interest reported, and the earnest work of the active pastor is heartily appreciated here.

Rev. J. W. Adams, of Methuen, is suffering with a severe gripple cold and malarial chills. He was not able to preach Dec. 20, and his pulpit supply will be arranged for by the presiding elder on the 27th.

G. W. N.

Manchester District.

We cannot refrain from writing often about the great work of God at Sunapee. While the Crusaders have gone to another field, the work continues and 101 have been soundly converted; probably 90 of them will join the church. A few were backsliders who have been reclaimed, and are now on the church rolls. The meetings still continue every night; they have held them seven nights a week for more than eight weeks. One remarkable feature is the number of men who have been saved; they form a large percentage of the hundred. It is worth a journey from either end of the Conference to attend one of the meetings and listen to their prayers and testimonies. Nearly every man who was saved was a user of tobacco in some form, and every one has given it up and declares that God has taken away all desire for it. Drinking men, gamblers, and skeptics of the hardest kind have been converted. Hardly a man in the employ of Bartlett & Rowell in the same works escaped. The pastor took us through the shop to see the men and in nearly every instance the man was one of the new converts. Dec. 15 they observed as a jubilee day, and held afternoon and evening services. It was a delight to the presiding elder to share in the joy of the day and greet the crowd of happy people. Blessed is the man whose lot shall be cast with this company for the next Conference year!

Rev. Wm. Woods, at Manchester, First Church, is seeing salvation. Mrs. E. R. Leger is assisting him. At the close of a ten days' campaign about thirty had sought the Lord. They are continuing the work and greater things are looked for. Mrs. Leger is to return in February.

A blessed revival is in progress at Goffstown, Rev. C. J. Brown, pastor. The preachers from adjoining charges have been aiding in the preaching. The wrinkles of unpleasantness have been smoothed out and up to this time more than a dozen souls have been saved, with others under deep conviction.

Dr. D. C. Knowles was the guest of honor at a banquet given by the St. James' League, Dec. 8. He delivered an address that was very much enjoyed by the large company present. Rev. W. B. Searle responded to one of the toasts. The other pastors were detained by engagements from being present.

Several persons have recently sought the Lord at Marlboro and been received by the pastor, Rev. E. N. Jarrett.

The first Sunday in November, Rev. N. Plake, of Londonderry, baptised 5 young men - 3 by sprinkling and 2 by immersion. Nov. 25 he married his Sunday-school superintendent, Mr. J. H. Goodwin, to Miss Nellie D. Schwartz.

One of the most efficient men in his line is Mr. H. F. Smart, a layman of Hillsboro Bridge. He is a practical printer, and while doing that work and issuing a weekly paper, he studies out blackboard designs of the Sunday-school lessons. He has no equal in this work on the district. It is not a mere rough sketch he makes, but a beautiful drawing that well illustrates the truth he would teach. His presentation of the lesson for Nov. 15 at the State Sunday-school Convention at Nashua was one of the finest things given there, and much enjoyed by a large audience.

We found everything in a prosperous condition at our recent visit to the North Charles-town and West Unity charges. The pastor's absence the first three months of the year did not cause him to lose his hold on the people or the work. He is very highly regarded as a pastor and preacher. Some have recently decided to serve God and are testifying in the social meetings. All the work is looking up, and Mr. Goodrich is very happy and hopeful.

Rev. James Cairns, at Claremont, is now preaching a series of Sunday evening sermons on "Elijah, the Prophet of Fire." Some of the congregations reach nearly five hundred. He is also giving a series of Friday evening talks on the teachings of the Tabernacle, illustrated with blackboard drawings. The Friday evening attendance has been doubled. They are doing better in finances than we ever knew them. Nearly every bill is paid up to date. The spiritual tide is rising; some have inquired after God, and others are interested.

They have had a Sunday-school rally at Winchester and Westport. At the former place 127 were present and at the latter 70. The church at Westport is working enthusiastically. Though without a pastor on Sunday nights, they are holding services; they have a ladies' prayer-meeting Wednesday afternoons, and a general prayer-meeting every Friday night, when the pastor, Rev. J. H. Trow, drives six miles to be with them. God has blessed the work on this charge.

The last issue of District News has an excellent out of Bishop Nide, for the use of which we are indebted to the editor of ZION'S HERALD.

By the will of the late W. A. Hutton, of Webster, the Methodist Church of that town becomes the residuary legatee to his property for the support of preaching in that place. It

remains to be seen whether the will stands, as an only son proposes to contest it.

W. F. M. S. - The annual meeting of the Manchester District Woman's Foreign Missionary Society was held, Dec. 17, at First Church, Manchester. The meeting was called to order at 10.45 A. M. by Mrs. H. T. Taylor, president. Devotional exercises were conducted by Mrs. W. W. Woods, of Manchester. Reports from auxiliaries, mite-box circles, young women's bands, etc., were given. A very interesting hour was spent in listening to news from the general executive meeting. During the afternoon an encouraging paper, written by Mrs. C. U. Dunning, on "Work among Our Young Women," was read. The executive board of the Woman's Home Missionary Society were introduced to the convention by the president, Mrs. A. T. Wells responding in a very feeling manner. The old officers were all re-elected except the recording secretary. Miss Ruth Siles, of Fochow, China, was the speaker for the afternoon and evening, and was enjoyed by all present. She also spoke to the children in the afternoon, and they in turn gave some beautiful recitations and sang very Methodist hymns in the city, including the presiding elder, was present. The ladies of the church provided bountifully for all.

Mrs. C. W. ROWLEY, Rec. Sec.

New England Conference.

Boston Preachers' Meeting. - The meeting adjourned after a very brief session. No addresses were delivered. Next Monday, Jan. 4, it is expected that prominent Epworth League brethren will speak upon "The Pastor's Use of the League in Revival Work."

South District.

Egleston Square, Boston. - During the past three months, on Sabbath evenings, special lectures and addresses have been given. Some of the topics discussed have been as follows: "Missions;" "Temperance;" "Patriotism;" "Turkish Outrages in Armenia;" "Citizenship;" "Peculiarities of Methodism;" "The Supremacy of Good over Evil," etc. The aim has been to interest a larger class of the inhabitants of this rapidly growing part of the city in this church; and the effort has been a success. Large congregations have been in attendance, among the hearers being many who were never in the church before. There has also been a coming up in the spirituality of the church. By way of exchange the pastor has called in several of his ministerial brethren to speak. Congressman Morse has lectured, and the pastor's wife has spoken twice, once on "Missions" and last Sabbath evening on "The Meaning of Christmas." Special evangelistic

(Continued on Page 16.)

Death From Use of Tobacco.

The Tobacco poisoned heart stops without warning, often on the street. SURE-QUIT, an antidote chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it today. 25 cts. a box, nearly all druggists. Booklet free. Bureks Chemical Co., Detroit, Mich.

Church Register.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New York.	Sing Sing, N. Y.	April 7	Merrill
New York East.	Brooklyn, N. Y.	" 7	Walden
New England.	Lowell, Mass.	" 7	Fowler
New Hampshire.	Manchester, N. H.	" 8	Nide
Troy.	Schenectady, N. Y.	" 14	Nide
Maine.	Portland, Me.	" 14	Mallalieu
N. E. Southern.	Manchester, Conn.	" 14	Newman
Vermont.	Springfield, Vt.	" 22	Walden
East Maine.	Calais, Me.	" 22	Mallalieu

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, and the mother can always get relief. It is the best remedy for Diarrhoea. Twenty-five cents a bottle.

WANTED by an American man a permanent position as nurse to invalid gentleman. Twelve years experience. Best reference. Good disposition. Terms reasonable. Address F. CHATTERTON, 183 Wooster St., New Haven, Ct.

Money Letters from Dec. 31 to 38.

Miss M. Brigham, T. P. Baker, Mrs. E. J. Barrows, G. W. Butters, O. S. Bassett, Simon Brownell, Mrs. S. S. Briggs, Mrs. J. G. Brockway, G. C. Bryant, L. A. Barrett, J. H. Bickford, A. J. Church, C. S. Cummings, A. J. Collins, Mrs. Jane T. Conway, I. V. Colby, W. B. Cook, W. J. Danielson, J. Engle, Mrs. Fuller, W. D. Fleming, U. B. Frost, W. H. Guild, Christina Goodrich, Isabelle Hodgdon, M. U. P. Hawkes, J. Hartner, W. H. Hutchins, L. A. Higgins, C. W. Harwood, Miss W. E. Howe, W. F. Jackson, S. L. Kenyon, Wm. Love, S. S. Lewis, Annie W. Lamson, A. A. Lewis, W. R. Moore, Mrs. M. A. S. Maynard, E. M. Matheson, Capt. F. H. Mitchell, Miss Lizzie Newton, William Price, Alex. Ross, E. M. Ramsdell, Wm. C. Strong, W. H. Sargent, C. E. Springer, Mrs. E. H. Stone, A. L. Smith, M. E. Stocker, E. C. Stout, W. M. Sterling, O. Temple, Mrs. E. C. Turner, A. E. Thompson, Geo. S. Towle, B. C. Westworth, W. G. Webber.

W. H. M. S. - The first quarterly meeting of the New England Conference W. H. M. S. will be held in the First M. E. Church, Bow St., Somerville, Wednesday, Jan. 8. Morning session at 9 o'clock. Reports from Conference and district officers, and business. Addresses by Prof. Harriette J. Cooke of the Medical Mission and Mrs. A. C. Clark of the Immigrant's Home. Afternoon session at 2 o'clock. A report of the meeting of the General Board of Managers held at Springfield, Ill., will be given. The address of the afternoon will be delivered by Bishop Mallalieu. Lunch served by ladies of the church at 15 cents. The church may be reached by Grove Hall or Scollay Square electric cars from Union Station, or by Spring Hill car going through Cambridge from Park Square.

SARAH WYMAN FLOYD, Conf. Sec.

The best way to cure disease is to drive it from the system by purifying the blood with Hood's Sarsaparilla.

Marriages.

BOARDMAN - HILL - In Lawrence, Mass., Dec. 17, by Rev. William H. Hutchins, James T. Boardman and Mrs. Ellen Hill, both of Lawrence.

LOOMIS - BISHOP - In East Greenwich, R. I., Dec. 19, by Rev. Ambrose Field, George A. Loomis, son of Rev. F. A. Loomis of N. E. Southern Conference, and Minnie E. Bishop, of Long Plain, Mass.

CHAPMAN - GARLAND - In Porter, Mo., Dec. 21, by Rev. J. W. Price, Alfred L. Chapman and Gertrude M. Garland, both of Porter.

PERBLES - MITCHELL - In Dresden, Maine, Dec. 2, by Rev. J. W. Price, Alfred L. second son of Rev. M. S. Perble, of Windsor, Me., and Lottie May, eldest daughter of Fred H. Mitchell, of Dresden.

QUARTERLY MEETINGS.

SOUTH DISTRICT - FOURTH QUARTER.

JANUARY.

18, a m, Rockport, Swedish; 21, Jamaica Plain;
 18, eve, Lynn; 21, St. Andrews;
 11, Norwood; 21, a m, Winthrop St. (q. c.),
 12, Epileston Square; March 24;
 12, Atlantic; 24, p m, Cambridge, Swedish;
 14, Mattapan; 24, eve, Boston, Swedish;
 17, a m, Highlandville; 24, Allston;
 17, p m, Revere St.; 24, Bromfield St.;
 18, West Medway; 21, a m, St. John's (q. c.),
 20, Mt. Bowdoin; March 8;
 21, eve, West Roxbury.

FEBRUARY.

1, Brookline; 14, eve, Holliston;
 2, North End Mission; 17, Upton;
 3, Lakeview; 17, Millbury;
 4, Wollaston; 18, Uxbridge;
 5, City Point; 19, Webster;
 7, a m, Lowell, Swedish; 21, a m, Oxford;
 8, Dorchester St.; 21, eve, Laurel St.;
 9, Walnut Hills; 21, East Douglas;
 10, Malden, Swedish; 21, Whitinsville;
 11, Neponset; 24, Leostee;
 12, Forest Hills; 24, Westboro;
 14, a m, Hopkinton; 24, Webster Square;
 14, p m, Southville; 24, a m, Cherry Valley;
 24, eve, Coral St.

1, Grace Church; 18, Franklin;
 2, Highland Church; 17, Plainville;
 3, Park Avenue; 18, South Walpole;
 4, Gardner, Swedish; 19, Walpole;
 5, Milford; 21, a m, Tremont St. (q. c.),
 7, a m & p m, Thomas St.; 24;
 7, eve, Quinsigamond; 21, p m, Italian Church;
 8, St. John's; 21, eve, Boston, Swedish;
 8, Parkman St.; 24, Baker Memorial;
 10, Shrewsbury; 24, Winthrop St.;
 11, Hyde Park; 24, People's Temple;
 12, Dorchester Church; 24, Roslindale, Bethany Ch.;
 14, a m, Trinity; 24, a m, St. Paul's Swedish;
 14, p m, North Grafton; 24, eve, W. Quincy;
 14, eve, Morgan Chapel; 24, First Ch., Temple St.;
 21, Stanton Ave.

Let all benevolent collections be taken. See that Sunday-school is organized into missionary society. Present all reports in writing. Let us all seek to have the last quarter of the Conference year a time of great revival.
 J. H. MANSFIELD, P. R.

DOVER DISTRICT - FOURTH QUARTER.

JANUARY.

Centralville, 2, a m, 22, eve, N. Wakefield, 17, p m;
 q. c.; Haverhill, 1st Ch., 18, eve;
 Milton Mills, 2, eve, 12, a m; L'w'noe, Gard'n St., 24, eve;
 Brookfield, 16, p m; Kingston, 24, eve, 24, a m;
 Sanbornville, 16, eve; W. Kingston, 24, p m;
 Moultonville, 14, eve; E. Kingston, 24, eve;
 Tuftonboro, 14, eve; Newfields, 24, eve, 21, eve;
 R. Wolfboro, 14, eve, 17, a m; Newmarket, 24, eve, 21, a m;

FEBRUARY.

Greenland, 6, eve, 7, a m; Smithtown, 19, eve, 21, p m;
 Portsmouth, 7, eve, 4, eve; Salisbury, 24, eve, 21, a m;
 Haverhill, 2d Ch., 5, eve; Hampton, 24, eve, 24, eve;
 R. Wh'hill, Grace Ch., 14, eve; Centralville, 24, eve;
 E. Wh'hill, 14, eve, 14, a m; W. Hampton, 24, eve;
 R. Wh'hill, 1st Ch., 14, eve; Sandown, 24, eve;
 14, eve; Hipping, 24, eve, 24, a m;
 Dis. Min. Asso. at Rochester, 24, eve, 24, a m; March
 ter, 18, 18;

MARCH.

Somersworth, 6, eve, 7, a m; Merrim'port, 14, p m & eve;
 Dover, 7, eve, 2, eve; Lawrence, Haverhill St., 18,
 Lawrence, St. Mark's, 8, eve;
 Methuen, 14, eve, 21;
 Amesbury, 13, eve, 14, a m; Lawrence, St. Paul's 22, eve.

Have all reports and all nominations ready for this Conference. As much as in us, let us do the work of evangelists and make full proof of our ministry. Give all the people a chance to contribute to all the benevolences.
 G. W. MORRIS, P. R.

71 Berkeley St., Lawrence, Mass.

PORTLAND DISTRICT - FOURTH QUARTER.

DECEMBER.

19, 26, S. Eliot & Kittery; 26, eve, Eliot;
 1st Church; 25, 27, Newfield & Shapleigh.

JANUARY.

2, Biddeford; 16, 17, Gorham, North St.,
 4, eve, Biddeford Pool; Smith;
 4, 16, Gorham; 21, 24, eve, Berwick;
 16, 17, Westbrook; 24, South Berwick;
 16, 17, Peak's Island; 25, 31, a m, Hollis;
 31, eve, Goodwin's Mills.

FEBRUARY.

4, 7, Cornish; 21, eve, W. K'nabunk, Lewis;
 5, 7, Kenar Falls; 21, Saco;
 12, 14, Buxton & Standish; 21, p m, S. Biddeford;
 17, eve, Kennebunkport; 24, M'ry'd Rdg. & Ogunquit;
 18, eve, Kennebunk; 24, eve, S. Biddeford;
 19, eve, W. Kennebunk; 24, eve, York;
 21, Kennebunk & Saco Road; 24, eve, S. Kittery;
 Lewis; 21, p m, 24, Eliot.

MARCH.

1, eve, Chestnut St.; 9, Bowery Beach;
 2, eve, Kennebunk; 14, 14, Old Orchard;
 3, eve, Woodford; 14, Saco Ferry;
 4, 5, m, West End; 14, a m, Saco, Canham;
 7, p m, Pleasantdale; 14, p m, Scarborough, Lewis;
 7, eve, East Deering; 14, Saco;
 7, p m, S. Portland, Roberts; 14, Saco;
 7, p m, Kennebunk; 14, eve, S. Alfred;
 7, p m, Kennebunk, Leitch; 21, eve, 31, a m, Sanford;
 7, p m, Bowery Bch, Saco; 21, eve, Pine St.;
 7, Woodford's, Pleasant; 24, a m, Chestnut St.;
 7, Westbrook, Clifford; 24, 24, eve, Congress St.;
 24, eve, Kennebunk.

APRIL.

4, Maryland Ridge & Ogun - 11, Kennebunkport & Cape
 quit; Forpoise.
 We commit the work of our last quarter to men tried
 and true, expecting them to do their utmost to win
 souls and to bring offerings for the work of our Lord.
 G. R. PARKER.

FISO'S CURE FOR
 CHRONIC BRONCHITIS
 Best Cough Syrup. Tastes Good. Use
 in time. Sold by druggists.
 CONSUMPTION

Our Book Table.

God the Creator and Lord of All. By Samuel Harris, D. D., LL. D. Two Volumes. New York: Charles Scribner's Sons. Price, \$3.

Religion is life, love, the submission of the soul to the will of God. But that life and love must necessarily have an intellectual expression. Religion must be given in the terms of the intellect as well as in those of the heart, and that intellectual expression is theology. It is human as are also the expressions of religion through the feelings and the imagination. What is divine is the life, the temper, the faith and the love, the inner life; whatever is expressed in any direction has human limitations. It has been the fashion, with certain writers, to commend religion as a divine work and deary theology as "the work of the devil." Religion concerns the whole man and can be adequately expressed only when brought out on the sides of both thought and feeling. Men have usually been too narrow to give religion full expression. In the primitive church the feelings were mostly engaged; but as the early preachers came in contact with the older religions and philosophies, they found the need of giving expression to Christianity in the terms of the intellect, in the creed and theological system. The Middle Ages gave expression to religion through ritualistic forms and observances. As a result, the reformers were obliged to re-state the Gospel in the terms of the intellect, and religion almost necessarily became theology again. A good creed or system of doctrine became indispensable to take a man to heaven. They had seized the truth only in part. The Wesleyan reaction, which laid strong emphasis on the inner life, was inevitable. The Wesleyan view has carried the Christian world and modified the teaching in the pulpit and theological chair. Our author evidently thinks the tendency has gone far enough, and that a re-statement of the Gospel on the intellectual side is needed. He has given it in the elaborate chapters of this work. This is his system of theology, in which the truths about God in creation and grace are clearly and strongly stated. The author's method differs from the traditional one. The four parts treat of God as the one absolute Spirit; of God manifesting Himself in creation; of God in His providential government, including redemption; and of the same God as the moral Governor of the universe. He maintains the old distinction between God's general providential government through general principles and special providences in which He deals more specifically with individual cases. In a sense every providence is special; all the resources of His government are enlisted in it. The ten chapters on God's moral government contain clear and adequate expositions of the Christian ideas on the subject. The basis of moral character he finds in the will. Love is the core of the moral law, given in its two forms of righteousness and benevolence. Selfishness is the essence of sin, and self-renunciation is but another name for love. The entire work is characterized by clearness of thought and by accuracy, neatness, and force of expression.

On the Trail of Don Quixote. Rambles in the Province of La Mancha. By August F. Jacobs. Illustrated by Daniel Vierge. New York: Charles Scribner's Sons. Price, \$1.50.

For readers who admire the book wherein are recorded the adventures of the good knight and his faithful squire, the author and artist have furnished a rare treat. Cervantes made La Mancha familiar ground to all the world; and, what is of peculiar interest to the reader, the country in which the adventures of his hero were cast remains as it was when the knight fell asleep. The civilization of Spain came to a dead halt five hundred years ago, and La Mancha is the deadest part of Spain. "The customs, the character, the manner of dress and speech of its inhabitants have remained practically unchanged, and of its landmarks Cervantes has made such vivid pictures that one finds it easy to identify them." The volume contains 130 illustrations, touching to life every point of interest visited by Don Quixote. The author then comes along with an admirable text, in which are found descriptions of scenery and places. He is a good observer and knows how to record his observations with freshness and elegance.

St. Nicholas. An Illustrated Magazine for Young Folks. Bound Volume XXIII, in Two Parts. New York: Century Company. Price, \$4 for the two volumes.

These are the bound volumes of St. Nicholas for 1896. They contain a great store of valuable information for the young, having one thousand pages and over seven hundred pictures, many of them of large size, the work of the best artists and engravers. There are illustrated serials—"The Swordmaker's Son," "The Prize Cup," "Teddy and Carrots," and "Sinbad, Smith & Co." There are also short stories, pictures, verses, scientific papers, prize competitions, poems, ballads, jingles, with bits of music and crumbs for the very little people. The volumes furnish a feast of good things for the youthful reader.

Harper's Round Table for 1896. Bound Volume. New York: Harper & Brothers. Price, \$3.50.

The bound volume of the Round Table is a library in itself. It contains 1,378 quarto pages copiously illustrated. There are three complete stories for boys—James Barnes' "For King or Country," the story of the American Revolution; Kirk Munroe's "Rick Dale," descriptive of the Northwest; and Molly Elliot Sewall's picture of George Washington in "A Virginia Cavalier." Each of these is a book in itself and has been published in separate form. The vol-

ume contains nearly a hundred short stories, and large space is devoted to outdoor athletic games.

Makers of the American Republic. A Series of Patriotic Lectures. By David Gregg, D. D. & Cooper Union, New York: E. B. Treat. Price, \$1.50.

This book contains twelve popular lectures, abounding in facts, incidents and adventures of colonial times, vividly portraying the main types of our early population, as the Virginia colonists, the Pilgrims, the Hollanders, the Puritans, the Quakers, the Scotch, and the Huguenots, with chapters on the influence of the discoveries of Columbus, the work of Washington as a factor in American history, and the effect of the growth of the church on the formation and development of the new nation. This is a book especially for the preacher and the patriotic citizen, containing, as it does, at once information and inspiration. Dr. Gregg makes sure first of his facts and then sets them aglow by his imagination and electric eloquence.

The Alhambra. By Washington Irving. With an Introduction by Elizabeth Robins Pennell. Illustrated with Drawings of the Places mentioned by Joseph Pennell. New York: The Macmillan Company. Price, \$1.

The Alhambra was one of the first American books to swell the stream of English literature. The readers of Scott and the Reviews took to Irving, and the great "Wizard of the North" did not a little to secure Irving's naturalization in the British world of letters. The Macmillans have brought out an elegant holiday edition in splendid binding and with good paper and print. Elizabeth Pennell furnishes an appreciative and instructive introduction, while Joseph Pennell illuminates the whole book with drawings of the places made famous by the witchery of Irving's pen. He met the Spaniard where he lives, and revealed to the literary world the Spain of the Arab possession and dispossession. The charm of Irving is nowhere greater than in "The Alhambra."

In the First Person. By Maria Louise Pool. New York: Harper & Brothers. Price, \$1.25.

This story contains a vivid description of New England life and scenery. The characters are distinctly drawn and the picture has character and animation. The heroine is Leonora Runciman, a great prima donna, who undertook to train a New England girl, with a soprano voice, for the operatic stage. The story must be read to be appreciated.

The Ideal Prayer-Meeting: Hints and Helps towards its Realization. By W. H. Great. Introduction by Rev. William M. Lawrence, D. D. New York: Fleming H. Revell Company. Price, 50 cents.

The author, a layman of Chicago, has manifested rare fitness for conducting social religious services, and he has given the results of his experience and observation in these hints and suggestions. The book abounds in practical suggestions on the subjects of leadership, topics, music, preparation, etc. It contains a large list of topics, which will suggest to the pastor or leader many others.

Chilhowee Boys at College. By Sarah E. Morrison. New York: T. Y. Crowell Company. Price, \$1.50.

The "Chilhowee Boys" are not new to us; we have seen them before, in the harvest-field and in time of war. They are plucky frontiersmen. They know how to suffer, to struggle, to dare, and to succeed. Their elevation of purpose and nobility of character are seen in their efforts to secure a liberal education. They live in a new country where educational advantages are few and the people are poor. But the will makes a way. They struggle to prepare, and make their journey to Tennessee College on horseback. It is a book for young men who are hedged in by disadvantages of birth or position.

Tommy-Anne and the Three Hearts. By Mabel Osmond Wright. New York: The Macmillan Company. Price, \$1.50.

This is a fine juvenile book—an outdoor study of animal and vegetable life, treated in a fanciful way and in the form of a story. Tommy-Anne is the heroine, who goes out into the field of nature and with her magic spectacles inspects the mysteries of the great world in which we live. The book is well written. Its lessons are set forth in simple, clear and beautiful language.

Kilmer Belden; or, The Step-brothers. By Mrs. Lucy G. Little. Philadelphia: Henry T. Coates & Company. Price, \$1.50.

Mrs. Little is an attractive and approved writer for the young. Her pages are always fresh and glowing, making delightful reading and conveying lessons of great value in the conduct of life. The present is a domestic story, designed to aid in harmonizing and elevating the family.

Sister Jane and her Acquaintances. By Joel Chandler Harris. Boston: Houghton, Mifflin & Company. Price, \$1.50.

This volume purports to contain a narrative of certain events and episodes transcribed from the papers of the late William Wornum. The papers appear to have been rich in incident and adventure, as shown in the unfolding of the plot. It is one of Mr. Harris' best stories. In place of the Uncle Remus dialect he employs the Queen's English.

Magazines.

The Bibliotheca Sacra for January is an unusually attractive and valuable number. The frontispiece is an expressive likeness of Edwards A. Park, so long the dominant genius at Andover and the foremost advocate of the new theology. Prof. D. W. Simon, of Bradford, England, leads in an article in which he shows how "Evolution and the Fall of Man" fail to harmonize.

J. H. Fairchild emphasizes "The Religious Life," defining its nature and claims. Prof. M. M. Curtis, of Rochester, commends the humane spirit of our age as seen in "Sympathy with the Lower Animals." Prof. W. R. Butteridge defends "The Predictive Element in Old Testament Prophecy" against the rationalistic interpreters. Prof. R. T. Stevenson, of Ohio Wesleyan, has a very breezy article entitled, "An Eighteenth Century Club"—the famous one of Dr. Johnson, held at the Turk's Head, Soho. W. I. Fletcher of Amherst makes a study of "The Master-Passion," suggested by Trumbull's "Friendship the Master-Passion." Rev. J. A. Biddle criticizes "The New Theology" in an appreciative review of Dr. Bascom's recent book on the subject. Rev. D. N. Beach deals with "The Reconstruction of Theology." Rev. N. D. Hillis contributes a fresh and suggestive article on "The Social Law of Service." Prof. A. T. Swing concludes with a review of "Harnack's 'History of Dogma.'" (Bibliotheca Sacra Company: Oberlin, Ohio.)

The ten articles of the December number of the Contemporary Review are of excellent quality. Elisee Reclus leads in a long and able paper on "The Progress of Mankind." "The Pope and the Anglicans" is a symposium on the question of orders in debate between the Roman and English Churches. Rev. T. Lacey touches "The Sources of the Bull," and a Romanist its "Polity." The Master of Balliol treats some of the salient "Characteristics of Shakespeare." W. R. Bousfield studies anew the condition of "The Unemployed." H. W. Wolff presents the case of "Our Savings Banks." Emma Cons describes the condition of the "Armenian Exiles in Cyprus." The writing in all these articles is fresh and vigorous. The authors comprehend the subjects of which they treat, and are able to present their thoughts with clearness and force. (Leonard Scott Publication Co.: New York.)

Music for December opens with a Christmas carol on "The Wondering Shepherds." Robert Swayne has an article on the Cheneys, "A Vermont Musical Family." Elder M. Cheney describes "A Singing School of Long Ago," and Hon. M. E. Cheney gives the "Origin of Musical Conventions." "The Nature and Evolution of Art" are set forth by A. Fouillee. The editor gives "Personal Glimpses of Teresa Carreno." "A New Song Composer" is Mrs. Jessie L. Gaynor. Clarence Eddy concludes with some account of the leading organists in France and Italy. (Music Magazine Publishing Co.: Chicago.)

The Biblical World for December is a well-stored Christmas number. A picture of the Child with the rays is given on the cover, and the editor leads with "The Child Prophecies in Isaiah," giving an admirable picture of Nazareth as a frontispiece. Prof. Purves gives "The Story of the Birth;" Prof. George Adam Smith, "The Home of our Lord's Childhood;" Ernest D. Burton, "The Jewish Family Life;" and Prof. W. C. Wilkinson, "The Child Jesus in Painting." It is a very satisfactory and suggestive number. The editor keeps well to his text. (University of Chicago.)

St. Nicholas for December is a Christmas number abounding in good things for the season. Twenty-two different pens have been employed in preparing the text, and the illustrations are abundant. The editor leads with a poem on "The Picture," illustrated by the dance in the frontispiece. Edwin S. Wallace follows in a copiously illustrated article on "Christmas in Bethlehem." Dorothy G. Rice provides "A New Mother Goose Jingle." Isabella Graham Murdoch gives a letter from Dr. Holmes, with a facsimile illustration. Noah Brooks continues his chapters of "The True Story of Marco Polo." C. F. Holder furnishes "The Little Bear's Story." The editor of this magazine knows well what youth need, and knows as well where to find the proper article. (Century Company: Union Square, New York.)

PEARLINE Keep your eye on Pearline "ads." Even if you use it already, you'll find hints that will help.

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The Arena for December carries a burden of fresh and suggestive articles. Reform and improvement, especially along sociological lines, are a specialty with this magazine. Few numbers have furnished more vital material than the present one. An expressive likeness of Rev. Edward A. Horton is found in the frontispiece. William Ordway Partridge leads in a suggestive article on "The Relation of Art to Religion." The editor has an able and appreciative biographical sketch of William Morris, with special reference to some of his later work. "Practical Christianity as I Conceive It" is a symposium by Rev. E. A. Horton, Mary A. Livermore, Rev. R. B. Tobey, Rev. R. E. Blabes, and Rev. Edward Everett Hale. Elitwood Pomeroy studies "The Concentration of Wealth." E. P. Powell has a word on "International Arbitration." (Arena Publishing Company: Boston.)

YOUR ENEMY STOLE IN

An enemy stole into your house one day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy.

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Obituaries.

Prouty.—On the first day of October, 1896, at Spencer, Mass., an active veteran of the Cross was promoted from service in God's army here to the shining ranks of the celestial hosts triumphant. Olive Prouty was always on the skirmish-line, among the sharpshooters for God; she delighted in speaking of her Christian life as an experience of warfare; and, by the grace of God—the Captain of her salvation—she was on the victory side. During her last illness she said to the writer on one occasion: "The old soldier is almost home." Mother Prouty was 80 years, 3 months, and 6 days old when the King called her up higher to receive the decoration of the Legion of Eternal Honor.

She had been a Christian from the days of her youth, having given her heart and life service to God when about eighteen years of age. At that time she lived in or near Worcester, and was among the earnest workers of our Methodist society there. She, in company with her youngest brother, would go out to hold kitchen prayer-meetings, and frequently souls would start for the kingdom of heaven in these services.

Just fifty years back from the day of her departure for the better land, she gave her hand and heart as a bride to Mr. Joseph Prouty, of Spencer. Although he was not a professing Christian himself, he had perfect confidence in his wife's piety and good judgment. An incident which she related to me will illustrate this: In the district where they lived the Methodist preachers had been in the habit of preaching in the school-house. But a change in the school committee put a man on the board who did not mean to have any more Methodist preaching in that school-house; so he put a heap and padlock on the door. The next Sunday the preacher came, found the door locked, and went over to Mrs. Prouty's. "You just wait here," said the dauntless soldier of the Cross, "and I will open that school-house for you." Then Mother Prouty called her husband, sent him to the near-by blacksmith's shop for a hammer and an iron bar, and, on his return with these tools, soon had the obnoxious heap off and the school-house door open. "There," said she to the waiting crowd and the preacher, "go in and hold your meeting." Some one ventured to say to Mr. Prouty that his wife might be put to some trouble for her actions. But he replied: "Olive knows what she is about."

For fifty years she has been a faithful member of the Methodist Church here, always doing the best she could for the advancement of the Redeemer's kingdom. During the nearly two years that I have known Mother Prouty she was always present, if she could possibly get out, to the class and prayer-meetings and the Sunday services, where her smiling face and short, positive testimony or exhortation always did good.

It was in our Sunday evening gospel service, Sept. 20, that the Lord sent His messenger to tell Mother Prouty He was soon to take her home. She had spoken twice during the meeting—an unusual thing for her—with much earnestness and confidence concerning God's work in our midst. The service closed, and while I was at the door bidding the people a Godspeed I was informed that Mother Prouty was very ill. I went to her side, found she had received a shock, and helped other willing hands to carry her into the next house, where she had been visiting. She was never able to be moved to her son's home, but through the few days she remained with us she was fully resigned to God's will and triumphant in the prospect of heaven. Her friends, Mr. and Mrs. Abram Capen, counted it a privilege to have this saint of God go from earth to heaven in their home, and her only son and his wife were tireless in their devotion through these last days of watching and waiting.

The funeral was held in the church, Sunday, Oct. 4. A large number of friends were present. The pastor spoke of her victorious Christian life and death. A mother in Israel is gone. The church in Spencer is bereaved of a potent Christian factor in its fight against sin. God has fulfilled His promise: She rests from her labors, and her works do follow her.

G. WHITEFIELD SIMONSON.

Swallow.—Rachel W. Swallow passed to her reward, Oct. 6, 1896, from her home in South Manchester, Conn.

She was born in England, but had spent more than forty years of her life in this country, and the larger part of these years had been lived in this community. She had early united with the Methodist Episcopal Church and had been a consistent member of the same. Her constant attendance upon the regular means of grace has been a comfort to her pastors, while her appreciation of their ministries has been an inspiration to them in their labors. It was her delight to aid those who were in need, and she derived genuine pleasure in giving of her means both to the church and to individuals. Young men and young women who have been struggling for the means to obtain an education will long remember the kindness of Mrs. Swallow. She was active in the cause of temperance, being a devoted member of the W. C. T. U., rarely failing to wear the white ribbon. Her sympathies went out to those in foreign and heathen lands, and she was a generous contributor to the various missions of the church. She had supported a little girl in China for a number of years, to whom she had given her own name. Shortly before she died she talked of her little Chinese girl and rejoiced in the thought of the possible good which her life might accomplish in that distant land.

In the death of Mrs. Swallow the Methodist Episcopal Church of this place has been bereft of one of its most faithful and devoted members; but while sorrowing because we shall no more see her face among us, yet we shall remember with gratitude her years of fidelity to the church, her generous gifts, and the example of her Christlike life in our community.

JULIAN B. WADSWORTH.

Crosby.—Rev. J. W. Crosby was born in Hawley, Mass., Dec. 26, 1814, and died in Chicago at the home of his daughter, Mrs. S. R. Campbell, Nov. 12, 1896.

In 1837 he united with the church. In 1836 he journeyed West, to Ohio, where, Oct. 22, 1836, he was married to Elizabeth Stowell in Rockport. In 1839 Mr. Crosby brought his family to Illinois, where, in 1843, he was licensed to exhort by John T. Mitchell, and in 1844 to preach by Hooper Crews.

Returning to Massachusetts in 1847, he entered the regular ministry. He joined the New England Conference in the spring of 1848 and was ordained deacon by Bishop Hedding in 1849, and elder by Bishop James in 1853. The following appointments were served by him: Heath and Charlemont, Leyden, Pelham, North Blandford, and South Hampton.

In April, 1856, his health having failed, Mr. Crosby came West again, and for the remainder of his life served as a supply in Illinois and Iowa. For a quarter of a century he was in the

active ministry, and for four decades served the church wherever he had opportunity. He belonged to that band of heroic ministers who laid the foundations of our Methodism in the Mississippi Valley. He loved the church with her varied agencies. He loved all the workers in Christ's vineyard. Particularly did he love his brethren in the ministry of our Lord. When he was no longer able to toil with them through the heat of the day he watched them anxiously from his place of retirement and urged them on with words of cheer.

Mr. Crosby was so sunny and youthful in his age that to the last he was a general favorite with old and young of his acquaintance. He could say with St. Paul that "though our outward man perish, yet is the inward man renewed day by day."

The funeral services were held in the Leavitt and De Kalb St. M. E. Church, of which for a decade the deceased had been a beloved member. The pastor of the church, Rev. R. H. Pate, had charge of the services. He was assisted by two former pastors—Revs. Geo. M. Bassett and Joseph H. Odgers. The body was laid to rest in Rose Hill Cemetery. JOSEPH H. ODGERS.

Gower.—Beale Gower, a beautiful Christian girl, died in the month of June—a month so typical of her life and character—in Calais, Me., aged 15 years.

She was converted and received into the Methodist Episcopal Church during the pastorate of Rev. A. W. C. Anderson. Her Christian life was one of steady growth and unfolding. She was by nature a lovely character, and grace added its own charm and finish. She was a great lover of the services of the church, the Sunday-school, and the League.

Her sickness was long and wearing, but borne with a patience and resignation that were wonderful. Her death was not only peaceful, but triumphant.

The funeral occurred on a beautiful Sabbath afternoon, and the Sunday-school in a body followed her to her resting-place. Father, mother, brothers, sisters, and many friends live to mourn their loss, but to be blessed by her memory. A. S. LADD.

Drew.—Jesse Hall Drew was born in Tufonboro, N. H., May 31, 1816, and died in Lowell, Mass., Nov. 11, 1896.

He was reared under Christian influences, but gave himself, as did his young wife, openly to Christ and the Methodist Episcopal Church about the time of his marriage to Miss Sarah Graves, of Tufonboro. He lived in beautiful harmony with the bride of his youth for forty-eight years until she preceded him to the better land in 1890. Five children blessed the union, two of whom died in young womanhood. The three survivors—Charles E., Miss Belle, and Mrs. Eliza A. Clough—were privileged to minister to their father in his last days to his joy and comfort. One grandchild, also, Miss Carrie L. Clough, survives him.

His attachment for the church of his choice was shown in many ways up to the time of his decease. He was an original founder of the church in Tufonboro, and was its steady and generous supporter even for years after he had left the village. His home was the home of all the itinerants, and he was never happier than when entertaining them.

For fifty-five years he was a constant reader of ZION'S HERALD. The hymnal was well memorized by him, and the Bible was his constant companion.

For several months previous to his death he was entirely helpless, but his mind was clear, his faith strong, and his hope bright. He keenly appreciated the care taken of him, and in "counting up his blessings" he enumerated as one of the greatest the loving interest of his children.

He was a member of St. Paul's Church, Lowell, and Rev. F. K. Stratton, his pastor, and Rev. W. H. Hutchin, of Lawrence, officiated at the funeral, Nov. 13. The interment was in Lowell Cemetery.

Mrs. V. A. Cooper.

[Two years in heaven, Dec. 18.]

On the other side of the river's flood
She waits, whom our hearts hold fondly dear;
Made glorious 'mid the saints of God,
While we are left to linger here.

And the time seems long, and the way seems hard
To travel without her helping hand;
We had learned to lean on her so much
Before she went to the better land.

And we long to go and be with her there,
For she took our hearts when she went away;
But we must bide the Lord's good time;
We cannot go while He bids us stay.

There is work to do which her hands let fall,
And tasks of our own yet incomplete;
More love and patience we must learn
Before the time shall come to meet.

We will try to live her pure, sweet life,
Who was given to lead us up to God;
In garments white we will try to keep
The path which she with patience trod.

Her bright, radiant smile we shall see again,
As we press her lips and clasp her hand;
Dear, blessed mother and sainted wife,
We will follow you to the heavenly land!

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Review of the Week.

Tuesday, December 22.

Spain preparing for a possible war with this country.

The Illinois National Bank of Chicago suspends, with liabilities of \$11,000,000; three other concerns dragged down.

The Cameron Cuban resolution reported in the Senate and laid on the table; the Legislative bill before the House.

Wednesday, December 23.

Gen. Weyler again takes the field against the Cubans.

The Bank of Minnesota, the oldest bank in St. Paul, suspends.

The Union Pacific Railway before the Senate; the House passes the Legislative bill. Both houses adjourn until Jan. 5.

A seventeen-year-old boy the first one to be condemned to die by electricity in Ohio.

Twenty-five restaurant keepers in this city fined for using oleomargarine as butter for their patrons.

The Sultan pardons 2,000 Armenians who had either been convicted or were awaiting trial.

The Archbishop of Canterbury confirmed in spite of his views on evolution.

The Spaniards suffer a serious defeat in the Philippine Islands.

The will of the late Henry L. Pierce bequeaths half a million dollars in various charities.

Thursday, December 24.

The President receives the envoy from the Greater Republic of Central America (Salvador, Nicaragua and Honduras).

Queen Victoria to write her own biography.

The West End Street Railway employees in this city inaugurate a strike.

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Jackets, tight fitting and braided-box

fronts, Dresden and Taffeta silk

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The U. S. gunboat "Annapolis" launched at Elizabeth, N. J.

The Powers to use force if the Porte longer delays reforms.

A small-pox epidemic in Tokyo and Kobe, Japan.

Friday, December 25.

The West End strike declared off.

A report that Juan Fernandez (Robinson Crusoe's island), four hundred miles west of Chile, has sunk below the sea.

Several prominent anarchists arrested in Berlin.

Japan and Peru ratify a new commercial treaty.

A schooner and entire crew of eight men lost off Chatham.

An attempt to blow up Fort Pickens at Pensacola discovered and frustrated.

The Turkish Government declares it has no money with which to pay American claims.

The Stockholm University to receive the entire property of the late Alfred Nobel, engineer and chemist, estimated at \$10,000,000.

Saturday, December 26.

Thousands dying daily of starvation in the central provinces of India.

Cecil Rhodes to go to England to be examined as to his part in the Jameson raid.

Six lynchings of Negroes in Kentucky in six days.

The steamer "Three Friends" seized at Key West on a charge of violating our neutrality laws.

Count Tolstol, the Russian author, to be excommunicated by the Greek Church.

Sunday, December 27.

Dismal railway wreck near Birmingham, Ala.; a train flung from a high bridge into a river; 28 lives lost.

A total of 16,884 ships passed through the new Kiel Canal from July 1, 1896, to June 30, 1896.

Twenty degrees below zero in Vermont.

Death, in Paris, of Gen. John Meredith Read, the well-known American diplomatist.

Kate Field's body, which had been brought from Honolulu, cremated at San Francisco; the ashes to be sent East for burial.

Emile du Bois-Reymond, the distinguished physiologist, dies in Berlin.

A Very Popular Calendar.

Few people in these busy days are willing to live without a calendar to mark the passing of time. This fact, no doubt, accounts for the calendars of all kinds, colors, shapes, and sizes which flood the mail at this season. Among them all the one that best suits us is that issued by N. W. Ayer & Son, the "Keeping Everlastingly at It" Newspaper Advertising Agents of Philadelphia. We have just received our new copy and are fixed for 1897. It is not difficult to see why this calendar is so great a favorite. The figures on it are large enough to be read across a room; its handsome appearance makes it worthy of a place in the best furnished office or library, while it is business-like all the way through. The publishers state that the demand for this calendar has always exceeded the supply. This led them years ago to place upon it a nominal price—25 cents—on receipt of which it is sent, postpaid and securely packed, to any address.

The handsomest calendar for 1897 which has yet appeared is the one issued by Perry Mason & Co., of Boston, publishers of the Youth's Companion. The Calendar is in the form of a folder, 10 1/2 by 24 inches in size, having four leaves or panels, on each of which is the figure of a beautiful maiden, lithographed in twelve colors from an original painting. Perry Mason & Co. give it free to all subscribers to the Companion who send the subscription price (\$1.75) of the paper for 1897. The announcement of the Companion for 1897 is also out, and will be sent free upon application to the publishers. A glance at its pages will disclose some of the reasons why the paper has such a hold upon readers all over the country. Reading the Companion regularly is almost equal to a college education.

The Conferences.

(Continued from Page 13.)

services will commence next Sabbath. Rev. C. H. Hanford is pastor.

North District.

Harvard St., Cambridge.—Gillam and Estey commenced a series of evangelistic services at this church on Sunday with encouraging results. Meetings are held each afternoon and evening.

East District.

East Boston, Meridian St.—The golden wedding of Mr. and Mrs. Henry Carney was celebrated in the church parlors on the evening of Dec. 28. About \$150 in gold was presented to them by friends in the church and Mr. Carney's business associates, besides numerous individual gifts. The Halton Male Quartet rendered appropriate music and an original poem was read by Miss Julia Griffin. Refreshments were served. The occasion was one of great pleasure.

Worcester.—Forefathers' Day began, Sunday, at Grace Church, and ended Tuesday evening with a banquet and speaking. The pastor, though Maryland born, has a just appreciation of the services of the early men of Plymouth, and accordingly preached a most excellent sermon on the deeds of the fathers. Pastor Thompson is rapidly becoming acclimated. On Tuesday evening the speaking was by descendants of the Pilgrims, including Messrs White, Siedman and Row, who go back to Edward Winslow, Peregrine White and Elder Brewster respectively, and Mrs. Henry Graison, also from the same Pilgrims. The guest of the evening was Boston's chief of police, Mr. Eldridge.

Trinity.—The Epworth League recently gave a reception to the Christian Endeavorers of this vicinity. Though not so generally attended as one might have expected, the idea is a good one, and much interest in both organizations ought to follow. We cannot have too much of interdenominational comity.

Christmas brought the usual amount of activity to everybody. Nearly or quite all our

churches had trees, and the little ones were happy. So far as I know, there was nothing of the objectionable character that Dr. Buckley inveighs against in a recent Advocate. Our young people should be reared with the utmost respect for the day, with no marring memories of clownish performances better adapted to the circus ring.

West District.

Orange.—A gracious revival, such as the church has not known for years, is now in progress, and the interest is increasing every week. From thirty to thirty-five have been converted, some of them being heads of families, and others members of the League and the Sunday-school. On Dec. 20, 20 were received into the church on probation, and 4 were baptized. Watch-night services will be held, and the revival meetings will continue as long as the interest holds good. Evangelist Wyant has been with the church two weeks. W. B. Curtis is re-elected superintendent of the Sunday-school; Mrs. W. B. Curtis, junior superintendent; and Mrs. H. G. Buckingham, superintendent of the primary department. Rev. H. G. Buckingham is pastor.

Springfield.—The fortnightly session of the Preachers' Meeting was held Dec. 21. Rev. J. Pearce, of Warehous Point, Conn., gave an exegesis of 1 Peter 3: 18-20. At the next meeting, Jan. 4, Rev. W. C. Townsend, of Chiswick Falls, will read a paper upon "How Each Pastor may have a Revival."

Grace.—Rev. J. A. Hainer, who has successfully been conducting meetings at Mittleague and West Springfield, will begin services here on Sunday, Jan. 5. Rev. E. P. Herriek, pastor.

Ashbury First Church.—On Wednesday evening, Dec. 9, the W. F. M. Society held a very successful gathering at the church, when a large company assembled to partake of an excellent supper and to enjoy a stereoscopic lecture by Dr. T. C. Watkins on "Life and Scenes in the South." An interesting and instructive feature of the evening was an "Information Social," arranged and conducted by Mrs. Tilton. The Society will realize over \$27 from the affair.

The Sunday-school, under the earnest and efficient management of Dr. F. N. Seerley and his able corps of assistants, is enjoying a high degree of prosperity. It is thoroughly graded, with departments from kindergarten to normal, and has also an adult and a home department, independent of the others. The generous gift of an elect lady of the church will make a happy Christmas for all the little members of the school this year. An unusually interesting program is being prepared for watch-night by the Epworth League. Presiding Elder Thorndike will preach the sermon. There have been several conversions recently in the regular services, and the church is spiritually quickened and expecting a revival.

Southampton.—Special meetings have been held for three weeks, the work being done by the Methodist and Congregational pastors. There has been good interest, with a constant increase in attendance. Some middle-aged people have been converted, but the work has been largely among the young people. There have been about twenty-five hopeful conversions. House-to-house visitation has proved helpful. The work will still be continued, but along different lines. Rev. E. E. Abercrombie is pastor.

West Springfield.—The revival services in which the Methodist and Congregational churches have united, have resulted in a good work among the young people and a fine feeling in the church. Several of the conversions have been quite remarkable. Although Rev. J. A. Hainer, whose work has been so helpful, has now gone, the meetings will continue for some time. Rev. E. B. Best is pastor.

Wales.—Many generous gifts gladdened the pastor and family at Thanksgiving time. The parsonage is greatly improved in appearance by its fresh coat of paint. Rev. Geo. L. Camp is pastor.

Barnardston.—The Epworth League, at its last business meeting, Dec. 7, installed its new officers, using the installation service given in the "Epworth League Hand-book." The League is growing in numbers and gradually developing into a working society.

The Franklin Central District of the Massachusetts Sunday-school Association held a convention here, Dec. 11, and formed an organization, adopting the constitution issued by the State Association. The convention was a great help to the Sunday-school workers of the district. Miss Bertha Vella, Rev. J. N. Dummer, Mr. Hamilton S. Conant, of Boston, and Rev.

Geo. W. Winch, of Holyoke, were the principal speakers.

Gill.—The work here is more encouraging than ever before. On the first Sunday of the month there were added to the church 2 from and 1 on probation, and 4 children were baptized. A Junior League is soon to be organized. The pastor has nearly completed the tour of the churches assigned to him for church aid collections, and reports a goodly sum realized. Any information regarding Junior Epworth League work will be appreciated by the pastor's assistants. Rev. J. Hall Long is in charge of both Barnardston and Gill churches.

Easthampton.—Special revival services are being held, in which the pastor, Rev. F. H. Ellis, has been assisted by some of the brethren on the district. There is great rejoicing in the hearts of pastor and people over the fact that eleven have sought and found Christ.

Westfield, First Church.—The pastor, Rev. L. H. Dorchester, writes: "With large and excellent class-meetings the night preceding, and an equally good prayer-meeting the night following, a Christmas sale was conducted by the Ladies' Piousness Society, Dec. 5 and 9. It was a most tasteful and orderly affair, free from all objectionable features, and attractive withal. It netted the snug sum of \$450. The recent revival did not interfere with preparations for the sale, nor did the sale interfere with spiritual interests, all of which goes to show that secular activity is not in things, but in souls." The parsonage occupants have been comforted recently by a large new furnace, and other minor improvements.

Belchertown.—The pastor, Rev. George W. Locke, will deliver a lecture on "Travels in Scotland," in the church on Wednesday evening, Dec. 23.

Holyoke, First Church.—A new method of raising money to meet the current expenses has been adopted for next year. The pews will be free, and the expenses will be met by subscriptions, which have already been promised to so good an amount that those in charge report that the sum pledged already is more than the church has been accustomed to raise from the sale of pews in former years. Rev. N. B. Fisk is pastor.

Mittleague.—Rev. J. A. Hainer labored in this place over three weeks, and during that time 90 professed conversion, and the churches received a wonderful uplift. He closed his labors two weeks ago last Sunday. Since that time meetings have been held three nights a week, and at every service thus far there have been conversions, until now they number 100. Tuesday night, Dec. 15, three rose for prayers. Some of these are remarkable cases. Mr. Hainer goes to labor with Rev. E. P. Herriek at Grace Church, Springfield, Jan. 3.

Trinity.—The repairs are proving much more extensive than were originally intended. About ten weeks ago there was a fire in the church which at first promised serious consequences; as it was, the smoke so damaged the ceiling of the large vestry that it will have to be frescoed; the repairs upstairs have been also delayed. All church services will be suspended for the next two weeks, resuming the first Sunday in January. The Christmas entertainment will be held New Year's night. All the improvements will be completed by Sunday, Feb. 7.

W. D. Roberts, for five years an assistant of Phillips Brooks, writes very interestingly of him in The Church of Boston for November. Of his sermonic habits Rector Roberts says:—

"His sermon preparation was done with a thoroughness and a conscientiousness that would put to shame many a pious and slow-witted beginner in a theological school. He prepared both his sermons and addresses with the utmost care. Even during the last overcrowded years of his life, he wrote in full from fifteen to thirty sermons a year, and sketched out all his addresses, and before leaving his house, to make a particular address, studied his sketch thoroughly. Sermon note-books show how anxious he was to put into permanent form his own fleeting thoughts or the thoughts of other people, in so far as they might prove valuable for sermon use. The great height to which from time to time he rose as a preacher may be ascribed to his genius for work. The high level which he was able to maintain, the fact that he so seldom fell below his own great standard, is certainly due to constant and conscientious preparation for preaching done during all the long years of his life."

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